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AN EXPLORATION OF FOUR LEISURE LIFE-STYLES FOR WOMEN

May 1972

A REPORT FROM

The Continuing Education Guidance Center
University of North Carolina at Greensboro

CONTENTS

	Page
PREFACE	1
THE CONCEPT OF THE LEISURE LIFE STYLE	9
THE INTELLECTUAL LEISURE LIFE STYLE	21
THE POLITICAL LEISURE LIFE STYLE	32
THE SOCIAL SERVICE LEISURE LIFE STYLE	42
THE AESTHETIC LEISURE LIFE STYLE	51
ANALYSIS AND SUMMARY	62

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With thanks to all of the participants.

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PREFACE

Women don't fit! Educational and vocational counselors have recognized for some time that women don't fit traditional theories of career development. In the past and even today, a great many counselors solve this dilemma by ignoring it. We have pretended that women do fit and have offered guidance and counseling services with the same assumptions that we have for men. Our basic premise has been that educational undertaking during youth is preparation for employment during adulthood which will lead eventually to retirement during old age. "Employment" in this sequence involves the utilization of talents, energy, skills, knowledge; financial reward usually accrues and the production of some useful product or service is the goal. Education is seen as the "investment" which has a pay-off in this future sense.

In order to utilize the traditional career development theory in counseling women, the activities which are undertaken by women must be construed in similar terms. That is, educational experiences are to be undertaken in preparation for productive output during adulthood. A certain percentage of women do end up pursuing careers in much the same sequence that we expect of men. But a larger proportion of educated women spend a substantial number of their early adult years involved in child- and home - oriented activities, and these are regarded as "employment". In more recent years the concept of "continuing education for women" has stimulated a variation of this attitude; women today often develop two careers, one oriented toward family and home, and the other (either simultaneously or, more likely, delayed until the first has decreased in emphasis) oriented toward non-domestic involvement and productivity.

Career development theory has not yet caught up to this reality, although writers in the field are acknowledging the existence of difference patterns in

men's and women's lives. There is still the tendency either to ignore a theory which might relate to women or to stretch and twist existing theories to accommodate the deviation. Women still don't fit.

Traditional career development theory has been consistent with the concepts of economic capitalism and the Protestant work-ethic which establish the American cultural framework. This is not to deny the significance of such theory, but only to suggest its limitations and rootedness within our present culture. Many counselors have voiced concern about the narrowness of counseling theory which fails to acknowledge the changing importance of "work" and leisure as elements in contemporary lives. They urge a focus on "vocation" which denotes commitment and sense of purpose. Work or "occupation" within this context can be reimbursed or not. Counselors might assist individuals to develop vocational plans for a "whole" self, to relate their educational plans to the broader goals of living productively for self-fulfillment and for the fulfillment of others.

It is our premise that one reason many modern American middle-class women don't fit the traditional theories of educational and vocational development is that they don't fit into the traditional cultural context of "work" and have not yet been able to develop the broader context of "vocation". American women are in many respects a leisure class, a group which functions somewhat outside the existing systems of economic capitalism and work ethic. The fact that they are not totally outside the system is probably one source of modern women's difficulties; they are unable to reconcile their lack of fit into the system with any alternative system which is more appropriate. The inability to fit into traditional male occupational patterns is a primary reason many women seek counseling and therapy assistance when their traditional female roles become less than fully demanding and satisfying.

The modern American middle-class woman may be quick to deny that she is within a "leisure class". It is true that she works extremely hard, in the sense of expending energy and effort, and in the sense of being useful. She does this within her home meeting husband's and children's needs and within her community as a volunteer or in paid employment. It is certainly a fact that thousands of such women are employed and that they and their families find the income they acquire more or less essential for the kind of living standard they wish to maintain. It is true, of course, that thousands of women are actually the sole or major breadwinner for their own needs or for a family. And it is also a fact that a substantial number of working women are quite within the mainstream of traditional employment in our culture.

It remains our belief, however, that a significant number of American middle-class women today are not compelled to work. That is, they are not a sole or even essential source for basic family financial resources. Their education and skills do not equip them for any absolutely necessary function within our economy (other than consumer, as is frequently proposed). Home and family responsibilities are traditional and we continue to find them significant for women despite some indication that these roles are becoming less focal for younger generations. Volunteer activities are offered as avenues for usefulness and involvement, but many women find such activities not permanently fulfilling. We will explore reasons for this later.

The final consequence of all these options is that many modern women have time and energy and knowledge beyond that needed for their essential responsibility and must make a <u>choice</u> about what to do with these resources. This points to at least one definition of **LEISURE**: time which allows for the element of choice and options. In this sense, a significant number of women today are within the leisure citizenry, and counseling theories are needed which can be useful to them.

It may very well be that the problem which women in their middle years now face in utilizing their leisure foreshadow the dilemmas to be faced by more and more individuals within our culture. Elderly, and increasingly not-so-elderly, retired men and women are also holders of time and energy and skills which are no longer economically essential. Within the last decade more and more young people have begun seeking activities to fill time and use potential that seem not absorbed by our society in meaningful ways. We are warned that more and more of our traditional working population will find themselves with leisure to be utilized by personal choice rather than necessity. The topic is of contemporary concern to hundreds of writers and thinkers within the social sciences and humanities, as well as economics. The American culture has rarely addressed itself to the question of leisure and the choices which relate to its use; the new concern requires new concepts and new emphases throughout the social framework, including counseling.

The answer seems to be emerging gradually with pockets of concern and experimentation and theorizing and research and trial. At this stage, the most meaningful answer appears to be the development of "alternative life styles" - life styles which are alternatives to the traditional careers and occupations or employment we have stressed for so long. These alternatives may involve an individual's total lifetime; they may be for years after major responsibilities have been met; or they may be related to leisure time which exists daily or weekly in conjunction with other occupations. Youth are insisting that alternatives be developed. The elderly may insist less loudly, but their need and desire for alternatives may be even more pressing. And mature middle-class women have been doing much exploring and questioning, particularly through the hundreds of programs for continuing education for women which have been developing in the last decade.

The earliest programs of continuing education assumed that women who were

returning to academic or technical education in their middle years were preparing for a "second career" now that their first one (home and motherhood) was waning. And a large percentage of these women actually did move out beyond the educational experience and into traditional employment patterns. Our economy welcomed them at the time and the welcome stimulated other women to seek similar development.

We are now becoming aware that not all women will move through this two-stage development of careers. Many women cannot or wish not to add full-time paid employment responsibilities to other responsibilities which are considerable even if decreasing. Many such women were earlier able to locate occupations on their own terms which permitted part-time commitment and dual involvement. Now with a waning economy and with traditional fields such as teaching no longer calling for help, such opportunities are less available. And the ultimate dilemma presents itself: It is very difficult to choose excessive responsibility when one has no compelling reason to do so. Therefore, many women simply decide not to become employed unless the opportunity is extremely desirable. Or unless the alternative is terribly bleak.

One alternative is very bleak. Many individuals who are not involved in useful, productive, meaningful activities tend to drift into states which are unhealthy: overzealous commitment to details (housekeeping or mothering), boredom, loneliness, depression, mental breakdowns, alcoholism or drug addiction, etc. These can be conditions which face middle-aged women, or older adults, or younger individuals. A common denominator of all such states is the lack of meaning, a lack of significance, a lack of identity for the person and for what one can do.

A primary attraction of continuing education for mature women is that academic settings provide meaning and structure for behavior. Women are increasingly returning to educational institutions to find new significance and new identity when they need to make choices about leisure. The setting is one in which they

know how to behave and function and produce. It is our concern, however, that most women who return to educational settings will sooner or later still need to face a question of self-development. A portion will move on into existing employment and career patterns, but a large number will seek alternative life styles or develop justification for remaining permanently in an educational setting.

This latter is seriously offered by many thinkers as a rational use of leisure, for women and for adults generally. Fulfilling involvement in "life-long learning" requires more than random sampling from a "smorgasbord" of educational offerings. Meaning is being sought, and just as satisfying career development requires something other than random job involvements, satisfying educational experiences and satisfying alternative life styles require a meaningful context. The alternative uses of leisure need to be explored and developed with thought and consideration equal to that given sound career development.

The term "life style" has been used by a variety of writers dealing with patterns of behavior and the underlying motivations for them. It provides an integrative concept for describing behaviors which relates them back to basic values and purposes. A life style is an overall way of looking at the world, at the physical environment, at concepts and ideas, at people and social interaction, and at oneself. It is integrating and thus serves one of the essential basic tendencies of life.

Basic values may be "lived out" in a multitude of ways and settings. To the extent that they <u>are</u> lived out, individuals feel satisfied and self-fulfilling. People who do things in consonance with what they believe is important and significant are those who feel whole and integrated. This is true of activities related to careers and employment, as most career development theories have recognized. It is true of home and family tasks and relationships, as theories of family relations and home management have acknowledged. It is also equally

valid that leisure activities, volunteer and community undertakings, education for personal growth and self-development of full potential, will be most satisfying when they are undertaken in line with an individual's basic values.

It is essential to recognize that people do not choose their basic values, or at least not in any simple manner. Values develop during a lifetime as a consequence of childhood training, early and later experiences, intellectual awareness, emotional responses. But individuals do choose their life styles to the extent that they have freedom to select among options of activity and use of time and energy. Options may be within the home, in educational settings, in traditional employment and occupations, in volunteer activities, or in recreation choices. The types of mental and physical activities one engages in, the patterns of human relationship and self-attitude, the uses of resources including time, are likely to vary as basic values vary.

The techniques and theory relevant to counseling for alternative life styles are not yet clearly defined. Early professionals in this area are borrowing from traditional vocational and educational fields, modifying as appropriate. Experience is suggesting that group processes are perhaps more valuable than individual techniques with mature women, but the life style construct has also been productive in individual settings. Although this kind of concept is much more closely related to traditional counseling than to therapy assistance, it begins to focus much more substantially on values and life significance than has often been true of occupational guidance.

A first and primary goal is to help the client discover and define for herself the basic values which are significant to her and which shape her behavior. Such understanding often follows very quickly upon exposure to the ideas and terms available, particularly when dealing with mentally healthy individuals. One relevant question has to do with the use of tests in helping achieve self-

awareness, with a wide range of value and interest inventories potentially useful. Emotional reactions may emerge with respect to some existing values; many women find strong conflict between their personal commitment to intellectual or political values and the cultural norms established for women.

Once values are acknowledged and understood, individuals may seek to refine and develop and live them out within a life style which can integrate all of their activities, or at least that portion of activities open to choice. The concept can bring integrity to jobs, volunteer work, home and family, education, recreation - whatever endeavor is undertaken. There are, of course, many valid reasons to undertake activities outside the life style; they include needs of family members and other people, financial demands, social responsibility, etc. And it must be equally clear that there are no "pure" life styles, that we each have varying mixes of basic values and may be seeking to balance several rather than pursuing a single dominant value.

In summary then, American middle-class women in their middle years face decreasing home and family responsibilities. Many decide for one reason or another not to pursue a second non-domestic career. Volunteer activities as presently viewed are often fragmented, meaningless, unfulfilling in any personal sense. Returning to educational activity is temporary and often incomplete within itself (although not always so). The consequence of doing nothing is bleak. An alternative life style is today being sought especially by women but will increasingly become a concern for a large majority of our population. The present study is an initial exploration of some possible concepts which may be useful in this search. Indeed, on repeated occasions of counseling women, these concepts have been demonstrated to be clearly valuable to them in their development of integrative lifetime educational and vocational goals.

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Chapter One

THE CONCEPT OF THE LEISURE LIFE STYLE

Why does one woman find life full of challenge and potential for growth, while another sees a dull existence lacking in possibilities? What enables the first woman to meet conflicts and make adjustments which overwhelm the second woman?

Because these questions have recurred so often, we felt that understanding this difference was basic to counseling adult women. We spoke of self-starters and slow-starters, of self-directed and other-directed people. The educational system, employment bias, and the inappropriate use of volunteers were considered as part of the problem. Sometimes we blamed the whole society for the second woman's defeat. None of these approaches satisfied us although each gave us part of the answer.

We decided to follow a new direction in the hopes it would lead to a more satisfactory answer. First we tried to analyze the problems of the troubled woman. We then went to the achieving woman and asked her if these were real problems for her and, if so, how she had dealt with them. The material which follows in chapters 2 through 6 is her answer. The analysis of the problem remains the crucial factor, and perhaps we have tended to answer the problems before we have listened to them with sufficient care.

What does the troubled woman say? She says she has time on her hands. She says she wants and needs to give her primary attention to her family, but that this does not use up her time, talents, or energy. And she wants to grow - to keep learning. She says she wants to be useful to the larger society, that she wants to count for something. She also says that all the ways she has tried have failed, at least in part. Our organizations and institutions are not geared to help her accomplish her desires, and she does not have the energy to fight to make them work for her.

We found a new perspective by examining two elements, time and structure. Time is different for both types of women than it is for their families. That is, the demands on a woman's time are not as regular as a job or school. Women are not confined in a consistent block of time. In a sense the old adage, woman's work is never done, is true, since there are family pressures at all times of the day and night. On the other hand, there is time, maybe in minutes or in hour-long blocks, that is free from work and responsibility for even the busiest mother of pre-schoolers. The problem is that this time is fragmented and erratic in its appearance. All these women live with this problem of time, but they differ in their ability to structure their free time into a meaningful pattern. The achieving woman has been able to construct such a pattern while the troubled woman has not been able to do so.

Freda Goldman, in a booklet entitled A Turning To Take Next and in an article, "Man of Leisure", helped us focus on both these elements. She reminded us that for both types of women the hours to be filled are free hours; that is, there is no economic necessity or personal obligation to fill the time with work. Goldman called our attention to the fact that, although all people have some free time, mature women with domestic obligations have more leisure than most. In fact, as she says, "Many women are not dealing with bits of free time, as we have assumed; they are free for long stretches of time - as much as twenty or thirty years in some cases."[1] It must be remembered that while women may have long blocks of free time, in fact years of leisure, this time is circumscribed by personal choice and by cultural expectation, with the family's interest taking precedence over other activities. For example, a woman of fifty-five may have children living away from home and a husband at work forty-five hours a week. All of her energies may suddenly be claimed by a daughter's getting married, a parent's illness or a three-month business trip to the Far East with her husband. The time was free before

any of these occurrences; it is not now free. She moves from leisure into work and then quickly back into leisure. A younger woman with three children in school usually has six hours of uncommitted time while they are out of the home, but measles or school vacations may claim this time instantly and unexpectedly. While there are extensive periods of leisure, there are also commitments which can cancel a proposed leisure project.

Women deal with this problem in several different ways. Many women simply eliminate much of their leisure time by taking a job. In this way, the domination of employment and family responsibilities does away with the tensions inherent in having freedom of time. Many women attempt a variation on this balancing act between family responsibilities, a part-time job, and any remaining leisure. In this case, leisure is clearly used as time for recuperating from work.

Other women deny that leisure is the basis of their problem. They solve the problem of empty time by filling their days with a combination of play and stretched out housework. This does not allow for much growth. It means that nothing can be taken too seriously: if you have to miss an art lesson -- well you have to; if you have two years of rather boring golf and gardening, hope that next year a family circumstance or an unexpected trip will make life more significant. The rationale is to live each moment as it comes and hope that depressing moods don't overtake you.

A third alternative, which gets too little consideration and is admittedly very difficult, is to relish both the work and the leisure, seeing both as good and as related to each other. With regard to this relationship between the woman's work with home and family and her free time, Goldman has written that

> "...a more accurate relationship, in my mind, between work and leisure today is to see each in its place on a continuum, at one pole of which we have toil, and at the other play. Between toil and play lies work and leisure. Leisure leans toward play, work leans toward toil. But work and leisure rest on a common

> ground; the difference between them is revealed not so much in what is done as in how it is done." (p. 89)[2]

This means there must be a pattern or structure of relationship which is consistent in both a woman's work and in her leisure. By establishing such a work-leisure continuum, the woman can transfer value to leisure in a society where one's sense of self-worth often derives from work. She can feel worthy when she has a large block of free time and, conversely, when work takes the stage she does not feel a total lack of freedom to express herself. A lively tension and connection carries her back and forth along this continuum. This relationship is the key to finding life challenging and meaningful.

The significance of this relationship is stated forcefully in Jerome S. Bruner's Theory of Instruction and Process of Education. Essential to his concept of learning and growth is the conviction that there must be a basic pattern in real learning. This structure must reflect the fundamental principles of what is being learned so that odds and ends of data, facts, and experiences can be coherently fitted together into a larger picture. This kind of growth can then be transferred to other areas of experience, and seemingly isolated, dead-end learning can take on new significance.

The same principle can function, we believe, for the woman who wants to fill her free time and grow in the process. Consciously or unconsciously, awareness of the larger structure of immediate experience can be developed. For example, there can be a relationship between the way in which one helps one's children with homework and one's own research at the museum if both are seen as aspects of an intellectual drive. These two experiences, however, can have only the connection of occurring on the same day to the same person if the pattern of meaning is not apparent.

It is this pattern of meaning, this structure of growth experiences, that some women seem to discover and which is lost to others. One sees herself as

continually moving ahead, although perhaps not always at the desired pace, while the other senses stagnation. But how does one find this pattern of relations?

It occurred to us that one way women find this structure is to find paid employment. In this setting the boss or the job description sets a pattern of meaning for what were the free hours. This pattern may or may not coincide with a woman's family work, but at least the free unstructured time is gone and so the sense of stagnation is also gone.

Another alternative is to go back to school. The woman's time is then structured by courses and professors and schedules. Growth is built in by the institution. This growth and pattern, like that provided by employment, may or may not coincide with family work; at any rate, the structure is imposed by someone else.

A third alternative is to fit into a traditional role of middle-class women by joining a service club which will take one through a series of planned steps of involvement and growth. This path may be more compatible with family needs because it is often seen as less demanding. Thus if there is a conflict between freedom and duty, between leisure and work, the leisure activity can be dropped. This, however, weakens the patterned growth.

Each of the above patterns can be helpful and good, and for many women one or more of these is clearly the answer to her need. They are, however, all growth experiences structured for the person by someone else. This external structuring may provide a framework for an integrated work-leisure pattern, but it is more likely that leisure time is done away with or that work and leisure are seen as two separate and unrelated types of action.

A fourth alternative is a personal, self-directed structuring of one's actions. This occurs when something is so important to a person that it becomes the basis for growth. For example, if a woman likes to "get things done", if this makes her feel good, then she can feel equally good about getting the curtains washed, the

children educated, the P.T.A. organized, the political party moving towards victory, the book club sending letters to congressmen, and the cake baked. She can enjoy each accomplishment as something she has done if, in fact, that is a strong value for her. Other people can see other kinds of relationships, depending on their personal values, but for this woman "getting done" the things she likes to do and must do makes her feel good about herself.

In A Turning To Take Next Goldman points out that wealthy leisure-class people in the past have found ways to build such a structure around a strong personal value. She calls this process creating a leisure life style. Style here means

> not merely something added to the pattern itself, but rather a reshuffling of the pattern itself, reordering other components of life, affecting a change in the way we relate to the world and to each other, to what we commit our energies, psychic and physical, it can set a life style. A life style involves a posture, a way of self-identification, a scale of what is seen as worth-while.[3]

In this sense style is synonymous with the kind of structuring of experience and meaning that we have been considering.

The four leisure life styles that Goldman discusses are: 1) political, 2) voluntary service, 3) gentleman scholar, and 4) patron of the arts. To some degree we modified her definitions, but her historical models gave us help in finding middle-class mature women who might have been educated towards a creative use of leisure and who are, in fact, living in one of these leisure life styles. (Goldman claims, and we believe rightly, that most of us are not educated to the use of leisure and consequently we cannot cope with extensive free time.)

We were not surprised to find, as we observed women we know in the Greensboro area, that there were women who appeared to base their leisure life experiences around a major personal value, and that they had a style of life which seemed to be consistent whether they were employed or involved in leisure pursuits. They were our achievers - seeing life as full of potential and challenge, proficient in

expressing and accomplishing certain goals. Having identified these women, we decided to go to them with the problems we had repeatedly heard from clients. We hoped to learn if they shared our feeling that there was a style or pattern to their lives.

Before going into more detail, let us comment on a concept found in a theological book, To A Dancing God, by Sam Keen. This idea was of crucial importance to us, both in a decision to hold conferences as a research device and in the way in which various conference sessions were shaped. In this book Keen describes a personal search for his basic values or religious beliefs. He explains that the traditional Western religious concepts simply do not correspond to his life. A pattern of meaning which comes from outside himself and does not adequately reflect his own life experience simply cannot be accepted by him or, he feels, by most modern men. Traditions, whether religious or secular, do not necessarily work for him as the expression of his own pattern of meaning. He must "tell his own story", thus remaining constantly in touch with his lived experience, and find and validate his own symbols. (Because of our common humanity, Keen assumes that motifs from each of our life stories may have some significance for all men.) It is in Keen's description of "telling your own story" that our conference process was found.

If you as a person do not find a traditional position true for you, or if it is inadequate to express your beliefs, then you must individualize a pattern of meaning. This need not be done alone. In fact, one may learn important truths from others and incorporate them in one's own self-understanding. It does not mean that no facets of tradition will be found in your personal expressions. It does mean that time and energy must go into discovering and evaluating what your own authentic pattern of meaning is. The technique used is to find others who share some common values and then to tell about yourself - and listen to others tell about themselves. Keen did this by using his readers as his listeners. We used

women as "tellers of their stories" and as listeners.

Keen suggests - and we believe this works - that if, as you tell your story, you focus on "gifts" and "wounds" (interests, values, talents, encouragements, and failures), a pattern will evolve. This pattern, which becomes clear to you and to others, has been operating as an organizing principle even if you have not been fully aware of it. Hence, when asked if she felt her style of life was aesthetically oriented, one woman responded that she would not have thought of saying it just that way, but that such a pattern did seem to be true for her. This was the case for all our conference participants. The common motifs within their stories were much stronger than we had at first anticipated.

What we discovered in Keen was consistent with what we had learned from Bruner and Goldman. It is our conviction that the structure of an individual's life style will derive from his personal value orientation. We think Goldman also would accept this premise, even though she does not elaborate on the importance of value formation in individuals as much as she stresses the need for education on such a personal orientation.

Our first use of the concept of "telling your story" in an exploration of leisure life styles came in January of 1971. At the end of a series of small group-counseling sessions for mature women we had an unusually large number of women who had decided against full-time employment as the present pattern for their lives. Most of these women had tried volunteer work and had found it to be unsatisfactory, but they were eager to explore with us the idea of leisure life styles. Unlike later leisure life style conference participants, these women were not clear about their value orientations and had no awareness of any pattern in their past use of leisure time. They were, rather, ready to consider this a concept upon which they might build.

These clients were divided into four groups on the basis of interest in one

of the leisure life style orientations - political, social service, aesthetic, and intellectual. They met four times, and as they talked about themselves they began to realize there was a pattern present. Time and again they recalled one kind of experience as being good and satisfying for them and another kind as being bad, and therefore to be avoided. They had not been fully conscious of these patterns before. Several also found "transitional" patterns - that is, every time a major adjustment was necessary in their lives they used a way to deal with change which was consistent with their other values.

For a number of the forty participants in this series, the concept of a leisure life style was sufficiently illuminating that it began to act as an organizing principle for them. As one wrote, "It makes saying no possible and it makes the searching out of possible avenues of expression seem not only right but necessary." Another found it not only made sense for her, but it proved to make sense to her family. Because what had appeared to be simply hit-and-miss activities now had a pattern and style, the woman's activities were seen by the whole family as being more meaningful and important.

We next planned four separate leisure life style exploratory research conferences. Each was to meet for a day and a half and was to include about ten participants. We chose to define each as one of the four leisure life style categories discussed by Goldman. As I have already indicated, however, our definitions were slightly different.

Each participant was personally asked to attend a specific life style conference. Invitations were extended by the Center staff to women in the community whom they saw as practicing one of the life styles consistently and proficiently. Each potential conferee was first introduced to the general concept of leisure life styles and then to the value profile for her life style. She was asked if these ideas seemed to describe her experience and if she would join us. We stressed

that these were research conferences and that the two or three staff persons attending each one would have the acquisition of knowledge as their primary purpose. The participants understood that we believed the conferences would be of personal benefit to them, but that this was not the primary objective. This made it possible for us as leaders to avoid group counseling, group building, or personal development and encouragement, and thus allowed us really to listen and learn. The participants cared for each other and encouraged each other. In no sense did they turn to the Center staff as counselors or group leaders but saw them as interested facilitators.

A conference setting thirty miles from Greensboro was chosen and all expenses other than transportation were covered by the Center. About half the women attending each conference knew someone else in their group, but no one knew every one else in any group. Different age groups and different personality types were intentionally included in each group. Some women in each group were or had been involved in employment which was consistent with their leisure life style, even though leisure activity was our main emphasis. Two black women attended and two others were interested but unable to come. Several others were asked and were not interested, although from our vantage point they were equally proficient and involved in a particular style of life. We do not know why they were less interested. Most of the white women we asked were very interested and in most cases came if their schedules permitted. The exceptions to this will be discussed more fully later.

Two letters giving information about the general nature of the conferences and directions to the conference site were sent to each participant. We gave only the following brief descriptions of the life styles:

Intellectual Leisure Life Style Conference: for women who have strong interest in ideas, in thinking, in reading and discussion, and are interested in the question "why are things the way they are?"

Aesthetic Leisure Life Style Conference: for women who have an interest in making and creating and/or appreciating beauty, form and design.

Political Leisure Life Style Conference: for women who have an interest in influencing and shaping social change (not limited to those involved just with governmental politics).

Social Service Leisure Life Style Conference: for women interested in helping persons either in a one-to-one relationship or by being involved in organizing and maintaining "helping" organizations.

The schedule for each of the four conferences was kept as consistent as possible so we would have the same points of reference for each. We predicted that the same questions and the same format would produce different reactions from different life style groups, and this was very much the case. Chapter 6 will deal with comparisons of these reactions. Each conference started about 9:30 a.m. with introduction by name only. Name tags were also used. We then briefly restated the purpose of the conferences. From 10 a.m. to noon each of the participants, in their order of preference, introduced herself and told about her leisure life activities during the last five years. After breaking for lunch and free time, the first questionnaire (see Appendix) on family, education, and employment background was completed. Each participant then shared her earliest memories of her leisure life orientation. Most of the women chose one or two early memories, then picked assorted memories between childhood and the last five years. The Center leader merely asked the initial question in each step and then listened. The participants asked further questions of each other and interacted. Following a scheduled break, the women filled out questionnaire number two (Appendix), about models who had influenced their life style. Next there was a discussion about these models as well as about ideas of how they themselves acted as models.

The last exercise of the day was an exploration of the idea that each life style could be pursued either actively or passively. Each participant was asked to classify her approach as belonging to one or the other of these modes. The active women were asked to compose, as a group, a brief definition of their life style according to their mode, and the same request was made of the passive group.

The next morning the sessions focused on values. First the participants took the Allport-Vernon-Lindzey Study of Values. Our purpose in using this test was to see if it would correspond directly with the value orientations being expressed in the conferences. In certain ways it did, and in very important ways it did not. This will be discussed further in Chapter 6. Afterwards a discussion was held on the values these women were conscious of affirming and on conflicts or agreements between personal values and their families' values. In some cases the societal values of women as they related to the leisure life style were also discussed. One area which was extensively considered was how the women had maintained value-oriented activity during periods when their major energies had to be directed towards their family responsibilities and work.

At the closing session, after lunch, we asked the participants about their reaction to the concept of a leisure life style and to their experience at the conference. All of the women found the concept at least somewhat helpful. Certain groups and some individuals expressed real satisfaction at discovering more about themselves and about others with a common type of interest.

For us it demonstrated that there are operative leisure life styles. We also felt that a similar kind of conference might be used as a counseling tool for reinforcement and encouragement for women who are not sure of their operating values. These conferences gave us much useful information about the perceptions, activities, satisfactions, and difficulties associated with the different styles of living. It is to these that we shall now turn.

Chapter Two

THE INTELLECTUAL LEISURE LIFE STYLE

> The intellectual leisure life style is mainly one of ideas. It involves reading and thinking about the ideas, etc., in the books involved, plus discussing these with friends. This leisure life style also needs a time for quiet contemplation, besides the interaction of ideas from others.
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> (The intellectual life style is) the sharing of ideas and thoughts in discussions of books, situations, etc. It stimulates us to delve deeper into things that affect our lives.
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> Leisure life style as an intellectual implies an individual's pursuit of private curiosity, not in depth or within structured programs, but with a sense of finding ways to articulate questions that are meaningful to her. It's a frustrating effort to find what is genuine in life.
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> Intellectual leisure life style involves an adventure into unknown areas of knowledge and a constant and continuing reorganization of new knowledge and ideas into a tentative synthesis. The intellectual leisure life style involves a probing of new ideas, examination of old concepts, and a venturing into the future in a constant process of becoming.
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> Intellectual life style involves reading, analyzing, and sharing your thoughts; contemplation; an interest in what thoughtful people are sharing today and in the past. (sic)

Twelve women attended the intellectual leisure life style conference. They range in age from twenty-seven to sixty. All have been married; two divorced and two widows. Eleven of them mothers with a total of twenty-four children. Eleven hold bachelor's degrees with majors in English, philosophy, history, social work, Spanish, journalism, and education; the twelfth had two years of college experience. Seven of these women have had some graduate work and three have masters degrees. Two women have secretarial training in addition to their bachelor's degrees.

Six of these women are presently employed, two full-time and four part-time. Others do occasional free lance work. All of them have been employed at one time and most of them have had two to three jobs, often in quite varied fields. The

past occupations include public school teacher, bookstore clerk, summer stock theater, school services coordinator, public relations, director of women's graduate center, legal secretary, case worker, library assistant, editor, fund raiser, secretary and teacher of business and typing, medical receptionist, and writer.

They came from a wide socio-economic background, with some remembering days of scarcity while others recalled considerable affluence. All are presently within the spectrum of middle class prosperity, although the younger women are on tight budgets. Several of these women have rural backgrounds, while others have only urban experiences.

Our first session together was a time of sharing present and past experiences which the women thought were related to their leisure life style. In order to give an immediate and concrete sense of their ideas and personal histories, a brief description of what each woman said about herself will be included. (Names are fictional.)

Annette, fifty-three, spoke of her lifelong individual and independent pursuit of knowledge. As a child she, unlike her sisters and her mother, was interested in reading, in discussing ideas with her father, and in long periods of thought. She gave the sense of seeing her life as a series of intellectual episodes. In fact, she spoke about these experiences as being like "rosary beads strung together in a pursuit of becoming" but which could also be returned to for inspiration. Annette's most recent intellectual pursuits have involved extensive independent study, which grew out of her finishing her A.B. when she was thrity-five, and her continued intellectual pursuits with her now thirty-one year old daughter. Annette has long been active in book and study clubs and as a study group and alumnae book club leader. She has done extensive study on a wide variety of topics: existentialism, local government, women's role, and ecology. Annette's husband, before his death, had been an athletic commissioner and she had traveled extensively with him. She had found little intellectual stimulation from their business encounters. Her husband encouraged her but did not share her interests and this led all the more to Annette becoming individual in her pursuit of knowledge. Most recently she has been employed part time at the Continuing Education Guidance Center to introduce mature women to the concepts of the liberal arts in a seminar called Academic Adventures. The focus of this group has been on the study of women from the perspective of various intellectual disciplines. Attending lectures, listening to speeches, leading disucssion groups, reading, writing papers, and finding friends with whom to discuss ideas are components of Annette's present leisure life style.

Alex, twenty-nine, was deemed by this conference group as "the" intellectual. Interestingly, as she spoke of herself there was not extensive mention of reading.

She enjoys written words, but most of all Alex enjoys conversation. In the cafes of France, where she studied after college, and in the discussions with students at the graduate center of which she was director, the emphasis was on people - listening to them and discussing ideas with them. Alex craves an intellectual atmosphere so that she can "absorb" and respond to the stimulation. Living in Greensboro, housebound with a toddler and another child on the way, has not yet brought this kind of stimulation and interchange. A discussion group and classes in Southern architecture and the history and design of ceramics have given some help, but her desire for an intellectual atmosphere has not been met. Alex does not speak often, yet she has a presence which expresses an intense curiosity and involvement. She also adds to her speech with her dance-like hand movement.

Andrea, twenty-seven, coming from rural Appalachia, developed her intellectual pursuits in solitude. Long periods of time alone in the out-of-doors seem to be the beginning of her style of life. She pondered several times during the conference why she has directed her interests to learning, reading, dramatics, and words, while others in her family went such totally different ways. Her father was a postman - and junk mail was a source of reading material for her. To this day she collects junk mail to read in the bathroom where she reads aloud to hear the sound of the words. Dramatics became important to Andrea during high school through back stage work in summer stock. College, with a major in English, a minor in drama, and extensive work in college plays, led to a job with Dick Clark productions as a booking agent. Her marriage proved to be unworkable because her husband could not accept her ideas and her desire to be a person in her own right. Presently she teaches English and dramatics and cares for a four-year old son. Her leisure is spent in reading, solitude (when she can get it), arranging learning activities for her son, writing, and dramatics.

Aileen, thirty-two, comes from "the other side of the mountain" Andrea lived on in Tennessee. Her father was also a postman and had considerable influence on Aileen. However, Aileen has fought, sometimes in desperation and sometimes with great humor, for a way to be herself. There is a sense of being with someone who has a tremendous thirst for knowledge when you encounter Aileen. A kind of passionate intensity was revealed as she talked of the home that had offered a sense of the dignity and necessity of hard and continuous work but which afforded limited reading resources and was a bit baffled by her desire to be alone and to read. Aileen worked through these tensions by spending time alone in the woods, by writing papers for every contest, 4H or Veterans, which brought prizes such as a trip to Iowa. She also talked about periodically running away from home, thirteen religious conversions (until her parents begged her to stop embarrassing them by being converted), and of eventually reading the entire World Book Encyclopedia. A college scholarship enabled Aileen to study journalism, and college and secretarial jobs took her to the city. There she met her husband, Very little money and two children prevented her from finishing college, but they did not end her desire to find herself. The limited time and money brought serious depressions, but instead of giving up she "buckled down", to use her phrase, and became a good mother, a conscientious homemaker, and the baker of breads. She now makes sixty-four varieties of bread. In addition, she gives demonstrations and teaches classes on breakmaking and the history of the various grains she uses and the different kinds of bread. Much of her desire to teach and to learn, as well as her desire to achieve, has obviously been focused on breadmaking. It is a conscious substitute for the writing that she has longed to do and is only now finding sufficient time to pursue. Add to this teaching church school classes on the Bible, reading

Camus, Thoreau, Dostoievsky, and the outlining of the history of the world by the Durants, and one begins to grasp the tremendous intellectual drive that is within her. To the unsuspecting eye, Aileen does all of the "normal things." Her neighbors do not know about her love for literature, philosophy, and history. Rather, they know of her clean house, well cared for children, and casseroles and loaves of bread which are given out of friendship. Only her husband, and now a small writing group, know the Aileen who is intent on using her leisure to write. Now that she has found the opportunity to begin to write she is beginning to feel a conflict between this endeavor, to which she has seriously committed herself, and her social and family responsibilities. Through all of this, Aileen has an admirable sense of humor and a ready quote on every subject of interest.

A style of leisure which is quite different from the ones I have discussed is that of Anne, thirty-eight. Urban, more affluent, and from an exceptionally cultured home, she has developed a quiet and serious use of leisure living without having to have the fierce sense of fighting for it. Influenced by her mother, who has always lived an intellectual and spiritual leisure life style, and by her father, who is an art historian, she has found rewards and meaning in individual and group intellectual endeavors. On her own she has kept a journal since her teens. She has read avidly in many disciplines. She also needs and relishes periods of solitude and contemplation. Anne has taken an active part in discussion groups, her Quaker meeting, many conferences and other community organizations. Acting as recording clerk (secretary), doing research, and exchanging ideas have claimed her attention. There are three other important aspects to her life style. One is the conscious development of conversation with her family at meals. Another emphasis is regular attendance at lecture series, plays, musical presentations of all kinds, and films. Exposure to this kind of "cultural experience" is very important to her. The third form of exchange and appreciation comes from a pattern borrowed from her mother. Anne and a friend meet together once a week to read aloud to each other from any chosen book. This is followed by some discussion of the reading material, but the primary focus is on the reading.

Agnes, sixty, also comes from affluence. Study groups, book clubs, and church circles have been a standard part of her leisure for years. It is, however, her writing - three unpublished novels, numerous short stories and essays, and a newspaper column which she wrote for about four years - that have been particularly satisfying to her and a major part of her style of life. Humor is also an important factor in any discussion with Agnes, and she frequently supplied the conference with this element.

Alice, fifty-one, combined a love for jazz, birds, reading, writing book reviews, attending lectures and plays and musical programs, presenting programs on jazz to interested clubs, belonging to an art club and two discussion groups, listening to jazz, tennis, interviewing applicants for Job Corps, teaching church school, gardening, and again jazz, to build a rich and satisfying life style. Ideas are very important to her, yet there is little need for Alice to make a point and argue for it. Rather, her tendency is to listen and to be open to the ideas of others. Several times at the conference she made comments which seemed to her to be quite obvious but which were startling to others. She did this not to make a point but rather to report to the group what she perceived from her open-to-what-is-going-on stance. One suspects that other persons' reactions to her relaxed and non-judgmental reportings confuse her.

Angela, forty-two, has had too much and yet again too little free time in her estimation and has found that her intellectual pursuits are best directed by going to college and graduate school. Being the wife of a traveling salesman and the mother of four children has often left her without adult company and with too much children's company. Suburban living and child rearing, even when accompanied by concerts and lecture series, did not add up to enough for Angela until she found a way to go to college and, most recently, to commute twenty-five miles to graduate school. Structured learning has been very important to her and it has bridged the gap between too little and too much intellectual stimulation. Presently her interest in Russian history claims only her leisure, but she is feeling a very strong pull either to find more leisure in order to concentrate on it more completely or to combine her leisure interest with employment. Angela still wishes that her intellectual isolation could be overcome by finding friends who share a similar quest.

Adrian, fifty-six, also found suburban living and an emphasis on homemaking, child rearing, and community activity too sparse and too lonely. Her way of dealing with this was a divorce and ultimately a second marriage to a poet and teacher. Her leisure life during this period was largely spent in discussion with those in her husband's intellectual and academic community. From her own perspective her style was basically a reflection of the intellectual life style of her husband. Always interested in writing herself, she has actually written only since her second husband's death. Now she has extensive leisure to fill in a new way - she has had to shape a new type of intellectual life. She is using her interest in reading and in disucssion in various ways - in a study group for example - but her primary energies are directed towards writing children's books and editing her husband's memoirs.

Amy, forty-two, has a pattern of intellectual living which stresses independent study. She prefers research which is directed to taking courses, to gathering information for a community organization, to her work in counseling, or to some personal project. She likes her reading to be focused on some specific goal and she does not like to work in groups. This kind of research grew to be important to her in childhood because of frequent moves to new communities. Books and libraries were constants, people came and went. This pattern has persisted and has been satisfactory to Amy. Dialogue and discussion are important to her, but usually these come through her work and family encounters. They provide an outlet for ideas that have been researched alone but directed towards some particular problem.

Anita, forty-two, has woven an intellectual life style around an employed career as full or part-time editor. Her most concentrated intellectual energy goes into her work, but her love for ideas pervades meals, conversations, discussion groups, her involvement in the League of Women Voters, party politics, travel, and her church affiliation. Anita approaches all experiences from the point of view of the exchange of ideas, and this is seen as delightful and important. Meals, especially, are prepared, served, and enjoyed as a time of relaxed but spirited conversation. As a child, dinner was an event when children were deliberately taught to converse, to share ideas from school, books, and newspapers. Now she and her husband practice this pattern and frequently entertain so that the circle for discussion can be enlarged. For this reason Anita concentrates on gourmet cooking, which is not only satisfying in itself but sets the stage for the interaction of ideas. In Greensboro, Anita has found that much more intellectual

interchange occurs in groups than in one-to-one dialogue (her previous experience) and so, although she prefers smaller and less organized styles of dialogue, she is now becoming more active in discussion groups and other organizations. She is also taking part in a tutoring program for children.

Amanda, forty-seven, has been a public school teacher for twenty-seven years. She is also married to a teacher and is the mother of a son. She has developed an extensive leisure life pattern of reading, listening to music, traveling, and "doing programs" or book reviews. As she said, she does not belong to very many groups herself, but, given an adequate time for preparation, she will say yes to any request to give speeches, book reviews, travel talks and "programs". She gets the impetus and ideas for these endeavors from all kinds of reading, a yearly trip to New York City, a trip around the world, and other personal or vicarious travels. She has many opportunities to express this interest because she is a very popular speaker.

Although each of these women has shaped her intellectual style of life in a unique manner, they also share certain important qualities and problems. While none would say that they are as successful in pursuing their life style as they would like, most of them have a clear sense that the pursuit and exchange of ideas is essential and satisfying. Interestingly, they all participated in this conference with tremendous enthusiasm and eagerness. The opportunity to get to know and interact with eleven other women who shared this important interest in ideas, reading, and learning exhilarated them. Even those women who have rewarding intellectual contacts and exchanges with their families and with other groups relished the conversation with "long lost sisters".

One quickly sensed that loneliness or intellectual isolation was a pervading problem for all these women. The opportunity to talk seriously with others who shared their interests was, consequently, a heady experience for all of them.

This experience of aloneness seems to be a blessing and a curse for these women. All of them spoke of significant and formative times of solitude during childhood. Sometimes this was going into a bedroom to read and think; sometimes it was being alone for long periods of time in woods or parks; and sometimes it was retreating into private thoughts and imaginings in the presence of other people. Solitude was and still is essential for all these women. For them, it

is a necessary recreating experience.

The other side of aloneness is also very strong, and it was expressed in various ways. First, there was the frustration of reading about a subject or researching a problem and then not discovering anyone interested in hearing about it. Secondly, isolation was a very real strain when one's own husband or family could not perceive the great importance of the pursuit of ideas to a sense of self. For two of the women this meant divorce and the breaking up of a home. For several, there was a real split with their parents and siblings. For a number, there was a separation of themselves from groups of people or organizations which did not share their interest. For at least two there was a longing for submersion in a total intellectual atmosphere because anything less than this was not enough. For all of them there was the sense of constantly being on the lookout for a group or for individuals with whom to talk at some depth. Frustration with cocktail party chatter or inane "ladies' groups" was often high. For those who did not know these women, this attitude would have been read as intellectual snobbishness. We think, however, that this is not a feeling of superiority but rather a deep longing for a kind of communication which is too rarely found. Perhaps this is the reason many book and study clubs are so exclusive: When one finds a group of people who really have some important interests in common and a fairly consistent level of involvement, the desire to maintain this as "unspoiled" seems quite strong. This very exclusiveness and separation of oneself from others may, however, limit significant human interchanges and reduce chances of meeting others with common interests.

Another aspect of this problem of aloneness is that the woman who needs private time for reading, writing, contemplation, and thought feels real frustration if her life is too structured. Intensity rather than frequency characterizes her social contacts. Because she finds time for comparatively few social encounters, she may hope for, expect, or even demand of other people a level of intensity which

they cannot produce. For these women attendance at lectures or artistic performances may be more enjoyable because the caliber of reward and the intensity of the involvement are at an unusually high level. This again is a form of intellectual stimulation, but it is also a lonely encounter if it cannot be shared with others.

There is an additional repercussion of this intense sensitivity to caliber and level of involvement. At this conference, as well as at the January workshop on the intellectual leisure life style, the women expressed concern about the qualitative level of their own intellectual pursuits. In almost all formal education, standards of judgment are applied by the instructor as to what is excellent, good, poor or even failing, and most of these women interested in writing or in more profound verbal discussion feel the lack of a mentor to tell them whether what they are doing is worth their time. Agnes persists in her writing even though publishers have discouraged her, but for most of the women there is a strong need for some kind of on-going certification that they are doing something of value. Attending classes or taking a job are helpful for some, but almost all of these women want to find a peer group which will provide them with this critical process. Aileen has discovered a group which was started by a professional writer as a class and which has continued as a supportive and critical environment. She was envied for this by several others.

These women are wary of the judgments others may make about their pattern of living. If those less interested in the pursuit of ideas might call them intellectual snobs, they might also criticize them for spending their time reading rather than cleaning. The conference participants feel vulnerable to the opinions of other women that they are not good homemakers.

Even though many of the participants find housework uninteresting and some claim not to do much of it, they feel much more strongly judged about this than women in the other life styles. It may be because they have unusually high

standards, or it may be that there is a sensitivity to not being sufficiently feminine by the present standards of our society. For about half of the group this was less of a problem because they had an intellectual rationale for housework. For example, Anita's and Anne's interest in meals as times for conversation mean energy which goes into food preparation is really directed towards another interest. Aileen's acknowledged transfer of intellectual energy into bread baking is another example. Planning stimulating and learning-oriented experiences for their children helps some of the women to channel this tension between intellectual drives and other responsibilities. Still, it persists as more of a problem for this group than for the others.

The desire for independence and for solitude may well have a strong effect on these women's mothering patterns. We did not discuss this at length with this group, but there certainly was a particular type of mothering to which they alluded. As mentioned above, attempts are often made to integrate their own intellectual pursuits with those of their children (reading to them, taking them to plays, musical performances, libraries, museums, etc.). There is also a clear sense that, as the mother needs time to be alone and pursue her individual interests, so her children are given freedom and space in which to develop. There is a conviction that a child is an individual very early in life. He is loved and cared for, but he is not molded; a child needs to be free to develop his own potentialities - as does his mother.

This leads us to comment on the relationship of these women with their husbands. This is clearly the most important source of intellectual interchange for some of the participants. For those for whom this is not the case, there is either a supportive, if disinterested, husband or else there seems to be real friction between the husband and wife. Need for agreement on basic values or at least acceptance of the woman's intellectual needs is especially strong in this group.

A strain may exist because our culture still thinks of scholarship and theoretical knowledge as being more masculine than feminine. It might be pointed out that even in her discussion of leisure life styles Freda Goldman used male historical models for the intellectual and political leisure life styles. We found some of this same friction at the political life style conference, although it seemed to be less severe than with the intellectual group.

Nature is very important to many of these women. During the break periods, birds, wild flowers, and walks by the lake provided enjoyed inspiration and solitude. They did not shy away from also using breaks for talking. For example, they stayed up and talked well into the night - much more than the other groups. Again the tension between being alone and being with people was expressed. It is clear that natural beauty is not only a setting for solitude but an integral part of the searching into the mystery of life for most of these women.

At each conference we discussed alternative modes for living the particular life style. The concept of modality and the suggested alternatives of active and passive participation were first rejected by the intellectual life style conferees, then accepted as helpful. We suggested that the participants divide according to these postulated modes and define them. Each group discussed its concept and wrote a definition of that mode. The active mode was defined as a gathering of knowledge in order to share it directly with others or to use it to perform some particular function. The passive mode was defined as a taking in of being, as contemplation, as learning for the joy of learning in and of itself. The women who saw themselves fitting into this mode felt no pressing need to share or teach and no strong drive to find the utility of an idea. Instead, the pondering of ideas was seen as "the mainspring of our being," or "the motivational force for what we are." This consideration freed these women to say that an idea simply did not have to be used for them to enjoy it, it is fun to think or read or discuss simply as an end in

itself. The active women made some value judgments against the passive mode, maintaining that in fact the passive women indirectly use their ideas or knowledge whether or not they are aware of it. It is possible that this difference in modes may cause friction for women in study and discussion groups. This is heightened if the more actively-oriented women are influenced by women of the political leisure life style.

Chapter Three

THE POLITICAL LEISURE LIFE STYLE

> When I hear about something that is a need I cannot just sit there and think about the need. I want to do something - so I do. Now I blunder sometime but I cannot sit by and listen and not do something.
>
> Sometimes I feel like I am the people's choice to get things started. Oh, to have the time to meet new needs!
>
> I am behind the scenes and do not want to be out front, but when I see a need I find a way to get something done or get someone else to do it.
>
> There is no end of good you can do if you do not tell anybody about it.
>
> Since I have been on the City Council, if a person brings a problem I try to see that it is taken care of or at least directed to the right person.
>
> Every time I do "one to one work" I get bumped up.
>
> I felt like a fraction doing so many different things, so I gave myself to one thing at a time.
>
> My religious and political witness has put me in places where I could help bring about social change.

The nine women participating in the political leisure life style conference were activists, doers, problem solvers, and concerned individuals. Starting in different ways and at different points in their lives, they began to focus on the needs of others and to find the resources to answer these needs. They perceive this about themselves and about each other and state it with neither hesitation or self-aggrandizement - it is simply the way they see the world and respond to it. Their motives for functioning this way vary to some extent, but for most of them it has been a way of life for quite some time.

In age they range from thirty to fifty-seven. All are married and eight are mothers with a larger number of children (twenty-three) than in any other group. All of these women have attended college and seven have graduated with majors in

psychology, sociology, history, political science, economics, and business. Two had secretarial training and one had training as a nurse's aide. Of the five who have been involved in graduate work, three were in child development, one in counseling and guidance, and the other in social work. All of them have worked - as social worker, teacher, child development researcher, psychometrist, editor, city council member. Most have held at least three different jobs.

In response to the question, "what are the main organizations which you belong to as a part of your leisure life style?" they collectively listed ninety organizations, or an average of ten apiece. Although they were not equally active in all of these groups they were knowledgeable of their present activities and very active in some. In listing the publications which they found important they gave detailed notation of numerous newsletters as well as many magazines and journals. All of them listed people and the telephone as the most crucial resources for them, followed by publications and organizations.

Cora, thirty-six, sees two forces affecting her political style of life. The first is her Jewish heritage as exemplified by her parents. Both her mother and her father are stalwart activists. Cora told of her father becoming involved in the PTA by accident and she now responds in much the same way: a chance meeting, an overheard conversation, a group discussion, or a newspaper account may serve as the seed for action. The second force in Cora's life was a childhood illness. She contracted scarlet fever, which was followed by rheumatic fever and was hospitalized and isolated for some time. She had very few toys because all contaminated objects had to be burned. One person, however, sent her a Classic Comic of Uncle Tom's Cabin. As a lone companion during a very trying time, Little Eva had a strong impact. Cora's work with the Council of Jewish Women led to a major involvement with the establishment of day care centers in Greensboro. Ten years ago there were no centers; today there are nine centers, three day care homes, and a day care council with professional staff, all created through the efforts of a small group of determined women. All aspects of starting this program - selling the idea to the Council of Jewish Women and the Council of Negro Women, assisting with the children at the centers, manning the day care office, convincing the United Fund, the Housing Authority, and the mothers of the children of the worth of the program - involved Cora at one time or another. She mastered the skills of asking the right person in the right way and being persistent until success came. More recently Cora has shifted her interest from children to senior citizens The lobby of an apartment building for the elderly has been furnished because of her efforts. She obtained a grant for training older adults to be day care aids, and set up a conference on the elderly. Presently, projects concerned with counseling the elderly, basic education, and hearing problems claim her attention.

Some of these projects fall within her part-time job at the Continuing Education Guidance Center and are related to her present graduate work in counseling. There is no clear line, however, between leisure and work for Cora; in each area she is the same person moving towards fulfilling her goals of helping others and "getting things done".

Candy, thirty-four, is also a starter of projects. She organized a Red Cross Youth Volunteer Program, the local League of Women Voters, children's theaters in the schools, and is President of the Junior Service League. She worked through the stages of party politics from lowly precinct level jobs to co-chairing a U. S. Congressman's campaign in her city. She has, during all of this, attempted to develop the interest of others so that the ongoing organizations are maintained and carried forward by many different people - and so that she can tackle new projects. She sometimes feels frustrated because she has health problems and does not have enough energy to take care of needs she would like to meet. Her childhood was built between two worlds, one in Asheville, North Carolina and the other on a farm in South Carolina. Her Asheville life was centered in her home, where she and her sisters were the only Protestant children in a Jewish neighborhood. Her father's anti-Semitic prejudice did not fit with her impressions of her Jewish playmates. During the summer she stayed with her grandparents and helped with the tobacco crop. There the prejudice of her elders was again not confirmed by her experiences playing and working with the Negro farm hands. She learned to find ways to please her elders but to stand by her convictions, and she claims to use these skills still. Candy became interested in politics during her childhood. Each evening she sat quietly on her father's knee while they listened to the news broadcast. This evoked a desire in her to know more about government, and for a number of years she kept a scrapbook of information on United States Presidents. Candy started campaigning for Democratic party candidates as a very young child and this continued throughout her school years. Adlai Stevenson not only became her favorite candidate during her high school years, but he continued to serve as a model for a long time. During college her interest in politics was continued in her part-time job. She worked as a roving secretary to lawyers in the courthouse and in that way kept up with a number of facets of government and political activity. This pattern of interest in politics still prevails and captures her imagination and activity.

Charlotte, forty-nine, was surprised to recall that during high school she had led a student strike over the firing of a football coach. The element of surprise came because she perceives herself as working best behind the scenes. She brings other people together and facilitates other people's projects and concerns. The group she most readily refers to are college students. For a number of years her home has been used to make her husband's college students' lives more pleasant and significant. Charlotte has been strongly influenced by pacificism and Quakerism and doing extensive entertaining for these causes is also part of her life pattern. She spoke of her mother-in-law, who had a lovely home and who used it to promote causes and bring people together. From this woman she learned that "there is no end of good you can do if you don't tell anybody about it". This is the theme and pattern Charlotte has adopted. At times she feels it is too fragmented and occasionally she feels a need to return to social work or teaching. Charlotte is a gregarious and outgoing woman who chooses not to take leadership in the public sense but instead provides leadership by identifying needs and filling in gaps.

Carter, fifty, was brought up by her mother "to be a lady". Her father was keenly interested in his work on the school board, and she speaks of her home as

being open minded. Like Candy, Carter wondered why Negroes were treated differently. In particular, she wondered why the only man in town who had a PhD and who was "as much a gentleman as anyone" but who was Negro was not accepted. An important early influence was a childhood religion teacher who was very dull but who insisted that the class memorize the Synoptic Gospels of the New Testament. Carter not only memorized them, she believed them and could not understand why other people did not take their message seriously. She was incensed at the cruel fact that the fans provided for the chapel of the old ladies home were furnished as advertisements by the local funeral homes. College introduced Carter to further involvement in political and community affairs. She has continued to develop this interest. The Young Women's Christian Association, with its concern for race relations, and the World Federalist group, which is concerned with international relations, have claimed her primary attention. Her administrative skill has also been directed towards many additional groups. She claims always to have been pushed into leadership roles. This means for her not glamour or power but more time on the telephone to recruit and more time in meetings to encourage and help yet more people. Her main desire now is to use these organizational skills in a supportive role directed towards her husband's political ambitions and offices.

Cindy, thirty, has had wide political involvement since her university days. She remembers growing up in a county where there was extensive political talk, mostly about corrupt politicians, and in a moderately open-minded home. She was aware of injustices as a child, although she was not conscious of seeing persons take an active position in order to remedy them. As a child she knew of her father's deliberate act in stopping a lynch mob, but she feels this was a demonstration of a belief in fairness rather than a pervasive concern for Negroes. The University of North Carolina had a profound influence on her. She was active in the student YWCA and YMCA, the early Students for a Democratic Society, and the United States Students Association. This activity led to considerable involvement in the civil rights movement, including voter registration for Student Nonviolent Coordinating Committee and Congress Of Racial Equality. After college she became involved in state politics and was on the staff of a candidate for governor. She later apprenticed herself to the liberal Democratic leader, Al Lowenstein, of New York State and for some months worked for him and learned from him the ins and outs of social change and political action. Her husband also has an active interest in politics and supports her interests now as he did before the birth of their children. In the past several years she has done extensive campaigning for Democrats, worked with North Carolinians to Abolish the Death Penalty, and been active as the Volunteer Executive Director of the North Carolina American Civil Liberties Union. While her children were very young she used the telephone to increase the ACLU membership from 340 to 1500, and she has helped the ACLU process 5,000 prisoners in two years. More recently employed staff has been hired by ACLU and this plus the increased number of volunteer lawyers - also recruited by Cindy - has meant less of her effort has gone into this area. Presently she is chairman of the county Democratic Women and as such she actively works with Democratic office holders, researches, lobbies, fund raises, and builds further support among women. She prefers work on a state or national level where there is a group of highly committed people and where less time is spent on recruiting and developing interest. In addition, she has worked locally with a number of organizations directed to human relations and civil rights and has shown skill in these areas as well.

Carol, fifty-seven, has had less leisure time experience, as she has been

employed as a social worker in public education and in the health field for many years. The League of Women Voters has, however, been important to her for a long time. Extensive study in certain areas followed by direct political action has been her major interest outside her work. The skills of facilitating organizations, starting projects, and working for social change have been the ones she has emphasized in her employment. She has recently chosen early retirement and with increased leisure has put even more energy into League work than previously, when she fit it into weekends and vacations. Now her special interests are in downtown city renewal and recruiting for the League. She has a wide and deep knowledge about many issues which will be affecting all of our lives. She speaks about having planted many ideas which others developed into projects, and it is easy to see how this could happen.

Carolyn, forty-eight, said that everything she has done over the years has gone into preparing her for the political position she now holds as a member of the Greensboro City Council. As a child she was a "hotel brat" in her father's hotel in Raleigh and her friends were the Negro help at the hotel and the state legislators staying there. The whole atmosphere was political; her father, for whom she campaigned as a child, was the State Commissioner for Public Safety, and her mother was the enrolling clerk at the state legislature. She also recalls an early awareness of racial injustice. After her college years she became a legal secretary and has continued in this capacity for many years for her husband. At work she lives in what she calls a man's world. Over the years, however, she has taken extensive time to belong to women's clubs and garden clubs. She has served three terms as the only woman on the City Council, and she anticipates further service in this capacity as well as the possibility of supporting her husband in future bids for public office.

Carrie, forty-seven, like Cora, had early health problems. Rheumatic fever left her isolated in bed for over a year. During this confinement someone brought her a bowl of tadpoles. She watched them change and grow, and this brought her the courage to believe that she would also change and improve. She also remembers reasoning that if change was possible for her she would try to make it possible for others. During her adolescence she was strongly influenced by the depression. She remembers having huge gardens and helping her mother can food, much of which was given away. She also remembers being outraged by the closing of the banks. When she was about thirteen years old she wrote President Roosevelt to inform him that the banks in Erie, Pennsylvania were closed, that she thought he should know, and that it was unfair. He responded to her letter and agreed with her that it was unfair. Carrie still writes letters to presidents, as well as to many other influential people. Quakerism has had a major impact on her life. Her religious convictions led to her involvement in a program of hospital reform while she was living in Texas. She and her husband spent time in India setting up and running a program for college age volunteers for the American Friends Service Committee. Rather than being fragmented by working in many areas, Carrie prefers to work intensively in one area for a time sufficient to see some progress. She also carries with her the knowledge gained from her illness that she must not be competitive but that progress can come slowly and quietly.

Catherine, thirty-five, is also deeply affected by her religious experience. During certain times this has led her to be a strong activist, with most of her attention being centered on stopping the Viet Nam War. Her first husband's sacrifice of his life in protest against the war has changed her life. She has

worked very hard to change the attitudes of individuals and groups about this war and about war in general. More recently she has done this by trying to develop a style of living which is convincing as a form of pacificism and which serves as a witness or model for others. The American Friends Service Committee is the organization to which she gives most of her time, but she has also been actively involved in starting other programs such as a new Quaker elementary school. Failure has become a real part of her life as she has sought to help end the war; she seems all the stronger for having tried and failed and has become more seriously committed to a whole style of life directed towards finding peace and ending war.

It is apparent by now that our working definition for the political leisure life styles was not confined to politics per se. Rather, we blended this emphasis found in Freda Goldman's writing with Spranger's interpretation of the political value reflected in the Study of Values. We sought conference participants who had strong values and concern for social change. There was no sense of confusion among the participants as to whether they belonged in the same life style. All readily acknowledged that the same basic skills were being used in their various efforts. There was a tacit understanding among these women that even though their goals might vary considerably and though they might use different methods or means, they were all involved in the same kind of enterprise. They quickly grasped ideas which were difficult to verbalize, a rare situation as they were a very articulate group. This group asked more questions than any other in search of fine distinctions and elaborations. No one questioned her own or anyone else's seriousness of intent.

Several interesting group characteristics became apparent during the conference. One of these was the strong interest in young people and children shown by these women. This was evident, also, in their academic and employment emphasis on child development, psychology and sociology. Their concern for social change patterned both their mothering and their involvement with youth in the same way it shaped their leisure life style. There seem to be two factors in the appeal young people have for these women. First, young people are growing, changing, open to new ideas. Adults interested in social change are inspired and

encouraged by forward-looking youth who are willing to question the status quo. Second, children and young people have endless problems, major and minor. Since problem solving is a major goal and joy for these women they seem to gravitate towards the problems of the younger generation. For example, rather than insulating a child with some protective distance, as the intellectual leisure life style women do, these women enter more actively and directly into their children's lives. Influencing and molding are important to them, and one gets the sense that this part of their responsibility as mother is very much akin to their leisure life activities. This means that there is little sense of adjustment, strain, or shift of intensity when they move from one role to another.

There is a significant consequence to this kind of mothering and to this kind of leisure life style involvement. If you attempt to influence your child, an organization, the community, or the nation, you are open to both success and failure. You commit yourself without any certain knowledge of the outcome. Two aspects of this were discussed at length. First, they all agreed that it is essential to learn to live with failure as well as with success. All of these women had developed philosophies which were realistic about failure. They spoke of dealing with it in such terms as getting back up and entering the fray another time, learning through failure, being strengthened by failure, and turning a failure into an asset. A number also recognized that a cause in which they met personal defeat might ultimately succeed. The personal triumphs achieved by all these women buoyed them up, but rather than relaxing in the enjoyment of success the women got involved in something else more challenging and difficult. For them, the process of trying was all-important.

The realism of facing their failures as well as their successes brought with it a sense of guilt. If you actively influence a situation, you take on some responsibility for the outcome, which may differ from your expectations or may

have been unwisely chosen. All of these women had learned, or were in the process of learning, how to live with this kind of guilt. On the whole they appeared to be capable of acknowledging it and then trying to move beyond it.

The motives for being involved in influencing others and working for social change come from several sources. Religious convictions are extremely important to many of these women and, interestingly, more of them scored higher on this value on the Study of Values scale than they did on political values. Clear standards of justice and injustice apparently have affected them during most of their lives. For several a period of illness or convalescence led to a deeper understanding of weakness and helplessness, which then led them to commit themselves to active involvement. All of these women understand the many aspects of power and its relationship to powerlessness, and they have found ways to turn weaknesses into assets, which always seems to be their aim.

As a group they were "politique". They "sensed each other out", could tell you where everyone else stood on almost any issue, who might be called on for what, who to avoid tangling with; yet they did not cross each other in either overt or subtle ways. They respected each other even while disagreeing. There was an interesting footnote to this conference. About a month later the participants met again as a group, of their own volition, and decided to form a Public Affairs Committee which has become affiliated with the YWCA. They are amazingly free about working relations; consensus means agreeing to work together, not holding the same opinions. Their primary interest seems to be finding yet another way to work with committed and skilled people on a worthwhile project.

We were curious as to how these women refreshed themselves after extensive involvement in a project. They need the assurance that another project is waiting on the horizon and that they can move on to it. Perhaps their most difficult periods are when there is not a problem of sufficient merit to claim their

attention or when there is a problem they are unable to take on at that time. They seem to thrive on challenges and actions. During the breaks at the conference most of them found ways to be alone or with one other person. Walking, solitude, and quiet seem to be a necessary break from the intensity of engagement. Most of them readily acknowledged the need to be alone - but only when interspersed with intense social encounters. As a group they scored higher than any other group on the social scale of the Study of Values, as well as on the scales for political and religious values. On the other hand, as a group - and this was verified by comments by several of the individuals - they had a very low economic or practical value score and were lower than the other groups on aesthetic and theoretical values.

As these women seek to influence others they are acutely aware of the influence of others on themselves. There is no hesitation in acknowledging that such-and-such skill was learned from this person, or that this idea came from here, or that they were inspired by someone else. Usually they can name the sources or models which have been important for them. Almost all of the women spoke of men or women of national or international fame (everyone spoke of Eleanor Roosevelt as an important influence) as well as people within their own family. They collect people as teachers, leaders, contacts, etc.

They also felt easy about modeling for or influencing others. They did not seem to place a hierarchy of position on this kind of human exchange. Just as they feel free to learn from others, so they are at ease in offering assistance to others. They all appeared to be eager to acquire more teachers and know how as well as to share that which they already had learned.

Often their husbands served as colleagues, if not as models, in their life style and value orientation. One of these women had significantly different value orientation from her husband, but the rest either worked with their husbands,

supported them, or were very much encouraged by them. The sense of modeling that these women have also affects their relationship to their children: this group might well accept the old adage that the hand that rocks the cradle shapes the world and yet they also believe that what the other hand is doing is at least of equal importance to their child. They spoke of the quality of time spent with children rather than the quantity.

These women strongly questioned our concept of active and passive modes and at first they felt there could not be a passive political life style. Gradually they rephrased the modes as "doing" and "being". Several of them acknowledged a being mode for themselves, although they were convinced that it was also a form of influence. Catherine's attempt to live a style of pacificism which might or might not involve extensive action was deemed a viable mode of the political style and was, in fact, seen by several others as being a good goal.

Their tolerance toward each other contrasts with a certain intolerance for people from other life styles who (1) cannot see the needs or the gaps that must be met and filled to reach a goal; (2) have very ill-defined goals for social change; or (3) have knowledge of the needs but find it difficult to act to bring about change. Often the tensions these women feel because of this are expressed, and that in itself may dissipate the problem for the politically oriented woman, only to compound it for some women from other life styles. Conflict, confusion, and challenge without a need for consensus are basic to the political pattern of life. For those who do not share this orientation, these women can seem hard, determined, insensitive, and overwhelming. Fortunately for the women themselves, they may well be too busy to notice or to be affected by this.

Chapter Four

THE SOCIAL SERVICE LEISURE LIFE STYLE

> The important thing to me is the direct one-to-one helping relationship. I respond without very much plan.
>
> What can I do to help, to fix it up?
>
> The social service leisure life style is a commitment to involvement with the human condition, the primary goal being to enhance the quality of life.
>
> I have a concern for the underdog and the disadvantaged.
>
> We are all in the same boat together. Some people feel this and some don't.

The women attending the social service leisure life style conference all feel strongly the needs of other people and believe that individually and collectively we must care for each other. The above quotes from the participants reflect these concerns as well as hinting at the joy implicit for the participants when they are able to be of assistance to others.

Nine women attended this conference. The age range was from twenty-five to "over sixty". Eight of the women are married, one is single. Seven are mothers, with thirteen children among them. Seven hold bachelor's degrees with majors in sociology, anthropology, elementary education, and nursing. Four have or are working on master's degrees, with one of them close to earning a Ph.D. in sociology. As a group they have had somewhat less employment experience than some of the other conference groups, but all of them have had at least one job. At the time of the conference two were employed, both in counseling jobs. Other occupations have been mental health nurse, secretary, administrative assistant, teacher (public school and college), alumnae secretary, merchandiser, blood mobile worker, bank teller, rural organizer, and Peace Corps public health worker.

This group readily accepted the idea of modality. The life style included two distinct but not exclusive forms. One of these was direct help on a one-to-

one basis; the other, indirect help through the support of organizations which provided the actual services. Although several women worked in both modes, each seemed to have a strong preference for one or the other. This difference was conspicuous both in the women's initial introductions and in their descriptions of their recent involvements.

For Brenda, thirty-three, direct helping has been important for as long as she can remember. She recalls bringing in stray cats and dogs as a child and also encourages this in her children. Along with stray animals, bewildered children are welcome for respites in her home. Brenda has tried many volunteer jobs and has discovered that, at least for now, she prefers one-to-one helping relationships where she functions alone rather than in a group. It is not that she has not tried group projects; she is a Junior League Provisional and has "learned more about the needs of the community than I want to remember". She has worked with the PTA, her church, and at the Cerebral Palsy School. Now, however, she spends more time at home and cares for foster children. Watching the growth and the change of behavior brought about by her care thrills her, and she finds this a rewarding way to use her energies. To help in this process she has taken a child development course at the university.

Betty, fifty-one, claims to have started on this life style by teaching school. Later, when her children were small, she agreed to serve on a committee at the YWCA because she felt a need to get out and be with other people. She spoke of the executive director who taught her about helping by demonstrating that women from all backgrounds working together could assist other women and young girls. Having caught the spirit of working in groups to assist people, she became more active in such groups as Girl Scouts, PTA, the Women's Society at her church, fund drives, and the Council of Garden Clubs. She has assumed many different leadership roles and has been president of many groups. "That was back", according to Betty, "when it was still an honor to be a president." Her most important involvement has been with the construction of a new YWCA building. During the six year project she was president of the Board of Directors, chairman of the finance campaign, a member of the building committee, and finally chairman of the celebration and dedication committee. She comments, "In each job I thought that this was too much to bear, and yet I did it." Her satisfaction comes in seeing the building beautiful and useful. She speaks also of the human cost involved in such an effort when there is not enough money and there are differences of opinion and clashes of will. The end results, for Betty, must compensate for such unpleasantness. The Friends World Committee is another organization in which she has been active. This service branch for some Quaker meetings involves considerable traveling to see projects and then to interpret the needs to others. Betty says of this, "Friends love going about doing good - especially if there is a lot of going about involved." Betty also makes time in her schedule to spend every Wednesday with her aging mother, taking her to special places as well as attending a mother-daughter garden club.

Beryl, "over sixty", has had less leisure than some of the other participants. She has been employed in social service work, as a mental health nurse, as a teacher and supervisor of public health nurses. She got started on this route

for two reasons. First, as a Negro woman she said there were really only two possible vocational choices open to her: one was nursing and the other was teaching. The other reason was that she was awarded a nursing scholarship which paid for her education. Since Beryl has retired - she did this early in order to be a better homemaker - she has found that her desire to help has called her out of her home into community activity. She is oriented towards helping by working in organizations. The United Community Services, YWCA, Health Planning Council, Public Health Association, League for Nursing, Community Fellowship and her church are all avenues for her helping. Beryl spoke of her desire over the years not only to help people but to do it with great skill as a tribute to her race. Recently this aspect of her life has receded in importance, and she works with others now more to fulfill their needs than to prove her worth. A strong feeling of honesty and integration of goals marked Beryl's telling of her story.

Babette, forty-four, attributes her life style to her husband and his job. As a traveling salesman he was and still is away from home for such long periods of time that Babette decided to get involved outside the home. Her first love and "greatest joy" is three hours a week as a hospital aide in admissions. She especially likes the intimacy of this relationship as she feels she relaxes incoming patients by taking them to their rooms and orienting them to the hospital. Most of Babette's activities, however, involve helping to maintain various service organizations including her church, Church Women United, the Voluntary Action Center, the Arts Council, the Council on Aging, the YWCA, a home for disturbed children and, most importantly, a program called Mobile Meals. Mobile Meals is a service which provides one hot meal daily for about sixty elderly persons. Unable to be as helpful to her own mother during her later years as she wanted, Babette has poured her energies into saving and rebuilding this program designed to help the elderly in the city. Babette claims that she would prefer the contacts of personally delivering the meals but feels that others will do this, so she only substitutes. Instead, she speaks all over town in behalf of Mobile Meals, has raised $5,000, has increased the number of people getting meals, and works in the pantry getting the meals ready for pick-up. She spoke of substituting as a meal deliverer and taking a meal to a woman in a shabby home. The woman came to the door all dressed up to receive her meal and her caller; it seemed to be the high point of her day. Babette chatted with her and helped her get some information she needed. Reading the paper a few weeks later Babette saw a notice of the woman's death, and she said, "I lost a friend."

Becky, twenty-five, presently has very little leisure and yet her vocational interest in service, and particularly in counseling, grew out of her volunteer experiences in the Peace Corps in India. This experience taught her that to be helpful to others, one must build a relationship which is flexible and open because those needing assistance have changing needs and values of their own. She does not give advice, although she says that this is a strong temptation for her. Rather, she tries to accept the person and to build a climate in which the person can help himself. This was the only way in which she felt she could help significantly in India, and she believes it is true of her job now as a college dormitory resident counselor. Her leisure is spent in getting further education, which she hopes will enable her to be a better helper, and in counseling in a volunteer drug action program.

Bea, thirty-seven, has had "an interest in this life style for as long as I can remember." She, like Brenda, had a ritual of caring for stray animals as a

child. She has always been particularly conscious of the need for others to feel welcome and at home, and in high school she spent considerable energy opposing the restrictiveness of sororities. After college she worked for the American Friends Service Committee, where she felt that she was of service to those in need. Since her marriage and the arrival of her children, activities through the Council of Jewish Women, particularly day care and getting workers for Mobile Meals, have claimed her energies. Helping others is a strong motivation, but Bea is still looking for a way of helping which will be satisfying to her. The three activities which have captured her desire to help as well as her interest in ideas and reasoning have been acting as the intake chairman of a day care center before there was professional staff, interviewing applicants for the Job Corps program through Women in Community Service, and leading discussions in the Junior Great Books Program. Bea is striving to find other ways to combine these intellectual and service values in one-to-one relationships which do not have to be too circumscribed by professional staff.

Betsy, forty-two, a part-time staff assistant at the Continuing Education Guidance Center, attended the intellectual leisure life style conference as a participant and this conference as both participant and observer. She did this because she, also, seems to be working on a combination of two life styles or value orientations. Vocationally, as a counselor, and in her past leisure pursuits, Betsy has focused on social service activities. She, like Bea, prefers direct personal helping. Sometimes such encounters are spontaneous, but at other times they are structured, as is her counseling. What Betsy is now realizing is that, although helping may still be very important to her, she helps most fruitfully through ideas and knowledge. She does not belong to groups. She does not take in casseroles. But if she meets someone - at a gas station, at church, on her block, or at work - who has a problem which can be helped by information, she will go to all ends to collect the information and make it available to the person in need. She has found that she can collect information or materials for groups who are working on certain kinds of projects. When this occurs she does whatever individual research is necessary to provide the organization with background information. Her idea of the relationship of helping to ideas is evident in her comment on voter registration: "It is not the principle of voter registration that moves me, it is not something which ought to be done, it is knowing one man who cannot vote because he is not registered and does not know how to do this. I will get all the necessary information about registration and tell him about it and help him to do it."

Barbara, thirty-eight, decided during college and graduate school that she would have a career rather than a family-home orientation with more leisure. In fact, she vividly remembers her own mother's social service leisure life style which encompassed activity in all kinds of organizations, caring for individual persons in need, and entertaining hordes. Barbara consciously chose to avoid this kind of life at all costs. University teaching in sociology was her goal, and she is qualified to do this and has done it. She now willingly and by choice, however, follows a service life style very much like that of her mother. Her most satisfying activity is working with children in Head Start. She likes the immediacy of reaction from the children even though development is gradual. Barbara also spends extensive time in committee and administrative volunteer work. Human relations is a strong interest. In this, her main goal is to keep the channels of communication open. She is not a great stand taker; rather, she attempts to structure and maintain situations where people with differences can

meet. She is very much responsible for an extensive program of interracial dialogue groups and has worked in race relations programs to help investigate the causes of racial unrest. She is presently involved in helping to prepare for school desegregation. Barbara is active in her church and has in the last five years become very interested in a bird club, which she currently heads. Barbara claims that, although she very much likes bird watching, it is her concern for the problems of the environment which justifies for her the time she spends in this club and in the Audubon Society. These are very much helping and service endeavors in her way of thinking.

Beth, forty-three, combines the political and social service styles, but because her emphasis has been on working with service oriented, rather than change oriented, organizations, we asked her to participate in this conference. She felt this was the appropriate choice. She is group oriented, with emphasis on leadership positions in United Day Care Services, North Carolina Health Advisory Committee, Mental Health Association, and the United Community Services. She was not extensively involved in this kind of volunteer work when she had young children as she is "a traditional wife and mother" and felt her efforts needed to be directed towards her home. She is extraordinarily conscientious in her leisure work and, for her, her leisure life style is work. She enjoys it and takes it as seriously as she would paid employment. One of her main concerns is that sometimes others do not take her efforts as seriously as she does. She also feels that other volunteers often do not take their own efforts seriously enough. For Beth accepting a leadership position means taking on a major responsibility and commitment, but it also means helping. Helping means keeping the organization in existence and functioning and, more importantly, enabling others to provide service. Beth's concern is to bring about good service through teamwork, and she is effective in this.

Several aspects of this group's sharing of their personal experiences marked it as different from the other conferences. The first thing we noticed was the brevity of the women's personal introductions and the minimal group interaction following them. The first two exercises of each conference focused on recent involvement in their leisure life style and recalling early memories consistent with their present value orientation. In the other three conferences we barely got through the first exercise before lunch and used a good part of the afternoon for the second. This group moved through both of these exercises before lunch.

Perhaps there were several reasons for this. Four of the participants at this conference had been unwilling to spend the night at the camp. We hoped at first to find other participants who would be available for the full time, but our invitation was declined by several women and at least three who did accept cancelled at the last minute. We therefore modified the conference plan to eliminate

the evening session and the overnight stay at the conference site. We planned to meet from 9:30 a.m. to 5:00 p.m. at the camp and then to return to individual homes for the night. The second morning session was held at the Continuing Education Guidance Center in Greensboro from 9:00 a.m. to 12:00 noon. We as a staff had also decided, however, that we could not make any attempt to move the schedule ahead. We planned less free time and anticipated having to drop the evening discussion altogether. As it turned out, we had ample time to discuss all the areas covered in the other conferences. This group may have been less ready to relax and enter into a full-blown discussion because they did not anticipate the longer and more intimate period together. There is also the strong possibility that one characteristic evident in this group was, even at the beginning, having an effect. All through the conference we as a staff felt a hesitance to pursue questions in depth and a strong urge to "have their say" and be on to the next part of the sessions. At first this struck us as an unwillingness to be open, but that seemed not really to be the case on close observation. We then took this to mean a resistance to abstract ideas or an anti-intellectualism, but this is certainly not borne out by our knowledge of the participants' interests and preferences. Finally, some insight was gained when one of the conference participants commented on the strong pragmatic quality of her life. She dislikes talking about things, she resists long meetings which look at questions from all angles; rather, she likes to act, to do, to care, to help. Theory, discussion, unnecessary tangents of ideas all hinder the progress of action and thus are avoided with determination. This pragmatic approach will be discussed at more length later, as it seems to be an important aspect of this life style. It is only mentioned here as a possible reason for the lack of extensive discussion.

A second unique facet of this conference group's dynamics of interaction was an internal and unconscious desire to designate leadership. The staff in their

role of listeners were not showing a forthright and dynamic leadership pattern so considerable effort was made by the group to choose its own leader or find a spokesman. Very quickly the group, by the process of complimenting her and agreeing with her interpretation of an issue, designated Beth as its leader. She assumed the task easily, perhaps unconsciously. The effect on the group was that in most cases the level of intensity for sharing was consistent with Beth's involvement. She is very much an action-oriented person and it was not until the second morning, when we were discussing the problems caused by the conflicts in values, that she became personally revealing. The change in the group's willingness to open up about problems and concerns was marked after this.

This process of developing internal leadership is, we suspect, a characteristic of this life style. For those women who prefer one-to-one helping relationships there is a component of not wanting to be led by anyone else. Bea, Brenda, Betsy, and Becky all spoke either directly or indirectly to this point. It is not that they are against leadership roles and the people who fill them; it is, rather, that such leaders might not let them function in the way they personally choose. They tend to avoid group affiliation unless it is necessary to carry on the service they want to perform. In such cases they prefer to work with professional staff leadership as opposed to volunteer leadership.

For the women who are more group oriented the role of leadership is seen as essential for maintaining any organization. Betty, Babette, Beth, Barbara and Beryl are all women of acknowledged leadership ability. They all seem to accept this and enjoy it. There was no conscious resistance to the designation of a leader figure in Beth, and there seemed to be no jockeying for position for this honor. She was merely recognized as the most capable and skilled of this group.

While we are discussing the leadership function within the social service life style, it is important to focus on an aspect of the relationship between the

direct service volunteer and staff or professional leadership within service agencies. Perhaps describing Bea's repeated experience of frustration at having to develop staff volunteer experiences will illustrate this problem. As was mentioned earlier, women who prefer one-to-one helping relationships often like to function independently and without close volunteer or professional leadership. Early in the development of a day care program for children of working mothers, volunteers did all the organizational and administrative work. They also worked directly in the centers with the children. Gradually the day care program grew so large that staff were employed to fill a number of the functions previously performed by volunteers. Bea had, for instance, been an intake chairman. She had interviewed parents, checked the qualifications, established the payment scales and helped to arrange for the children's entrance into the program. She particularly liked this work, but it was decided that this function needed to be centrally performed and it was deemed a staff function. Bea spoke of realizing the validity of this change and yet she was sorry to be "disemployed". She has a strong commitment to the day care program and was willing to give up her job to someone who could theoretically perform it better. In fact she was willing to take on another job within this program. She was asked to recruit volunteers for direct aid positions in the day care centers. The first problem she faced was personal - she disliked calling people on the telephone, much preferring the more intimate personal encounters she had experienced in the intake position. Secondly, the whole project had been affected by the hiring of staff. The volunteers, used to being quite independent, found that the more creative functions they had previously performed were now being done by the staff. Again a "demotion" or at least a loss of certain aspects of the jobs made a number of the volunteers unhappy. Bea, as a result, found her new job of recruiting volunteers discouraging as more and more of the women she recruited became disheartened. A

double discouragement set in for her: first her own job was both very difficult and less personally rewarding; secondly, she had invested a tremendous emotional commitment to this project and found it difficult to transfer that enthusiasm to some other job in a different project or agency.

Several of the other women at this life style conference spoke of the difficulties of investing themselves emotionally in a service and having to "switch allegiance" or at least group affiliation in order to find satisfying work. This kind of moving from project to project and from one agency to another is apparently difficult for some women of this value orientation. Most of the women at this conference expressed the idea that finding the kind of service which was personally rewarding was very important to them. They expressed the conviction that they not only needed to give of themselves in helping others but must have some personal return as well. For most of them finding and keeping such volunteer jobs meant extensive trial and error. They expressed the wish that there had been a volunteer placement or counseling service available to them to shorten this process, but all felt that some actual trial and error was essential.

The participants often referred to their leisure activity as some form of volunteer work. In this sense all of these women fit into a clearly defined cultural role for women. They do not have to carve out new positions or start new projects, but rather need to find the right niche within a pattern which is culturally rewarding. Several of them noted that they were traditional mothers and wives, and they acknowledged that they enjoyed the stability and sureness of a defined role in their leisure as well. In keeping with this it should be noted that this group was growth and success oriented. The pragmatism and practical nature of these women do not lend themselves to the kind of social change implicit in the pursuits of politically-oriented women. They seek to build stable, progressive, and helpful relations and organizations sensitive to the needs of others.

Chapter Five

THE AESTHETIC LEISURE LIFE STYLE

The active mode of this life style is described as:

> (receiving) stimulus creatively so that it can be used in your effort to communicate through art forms and so that it speaks to your own drive to respond creatively to life.

Elements of the passive mode:

> Absorb, synthesize, replenish. Learning from others and from objects. Openness, sensitivity, observation, spontaneity. Microcosm of life. Gathering materials and resources. Investigating. Enjoyment of sensation. Nourishment. Accumulation. Creation of disorder to bring out order. Unconscious participation.
>
> The passive mode or role is a necessary subconscious stage that occurs before a projective active stage can occur. These roles alternate.

These quotations from the aesthetic leisure life style conference reveal the double emphasis on particular creative art forms and on the way of life which marks the lives of these women. Their leisure was not necessarily any easier for them than for the women at the other conferences, but their sense of total involvement and the pervasive quality of the aesthetic values was more conspicuous. There seemed to be a kind of concentration which, if not stronger than that of the other groups, was at least more peaceful and calm in its outward appearances. This is not to say that these women did not have struggles in their lives; rather, they demonstrated a willingness to be themselves and to let others do the same. As one women from the January conference wrote, the aesthetic leisure life style presupposes a pretty good understanding and acceptance of oneself. This quality may be further clarified as the participants in this conference are described.

Ten women attended this conference. In age they range from twenty-seven to sixty-one years. All of them have been married and one is now divorced. Nine

are mothers, with nineteen children among them. All of these women have attended college. Eight have bachelor's degrees in music education, interior design, French and English literature, humanities, psychology, textile design and early childhood education. Two have master's degrees, one in English literature and one in counseling and guidance. In addition three have spent several years in art schools, one has had seven years of private dance instruction, two have had extensive voice and piano instruction, and one has been in an internship program in a state mental hospital.

Many of these women have worked as teachers, most especially in the fields of art, music, literature and design. Three of them worked as designers in textiles, advertising, and window display. Other jobs included sales and merchandising, social work, counseling, and psychometry. One woman worked as a program planner for a community college and another plotted weather maps for the government weather service.

Darlene, thirty-seven, has a B.F.A. in textile design, twelve hours towards an M.F.A. in painting and very recently has received an M.Ed. in counseling and guidance. The last three years have brought about a significant shift in certain aspects of her life. She returned to graduate school in a new field, she divorced her husband, and she has started working in a new part-time job. The quality of her present life style, however, is compatible with that of the preceding years when she had more leisure time. Any leisure time is terribly important to Darlene because it permits spontaneity and withdrawal into nature, herself, or "experiences". She prefers life to have an immediacy which is fulfilling in itself. If the house, the family, the plumbing, and the job will maintain what she calls a "low operational level", she is free to be open to whatever catches her mood. Total concentration at that moment brings personal rewards and pleasures for her. The importance of concentration seems to come from her painting experience. All extraneous activity is blocked out and the details and shading of a single experience or object become all. Darlene remembers going to art school with her brother every Saturday morning from the age of five. The classes were held in an art museum and the paintings became her friends. Her mother has always been involved in craft activities and it is clear that she encouraged her daughter's interest in art. Recently Darlene discovered that her mother has a great pile of Darlene's childhood drawings. She does not remember doing them, but they do remind her of the encouragement and support her interest in art received. Her interest in painting led her to volunteer to teach art to school children because the school system had no art teacher. She started a community arts council and in so doing helped develop many activities for herself and others. Home decorating, free lance designing, antiquing, and "building an environment" have all been part of both her

professional and her leisure life. Presently this urge is being fulfilled by her conversion of a rundown but exquisitely designed summer cabin into a home for herself and her three children. It is the appreciation and immersion in natural beauty that is now the framework for Darlene's aesthetic style of leisure living.

Dolores, fifty-two, has wide interests. An underlying value of aesthetic appreciation and creation is present in all of her activities. She has been a painter for some years, although she is not a professional artist. Dolores claims that many of her activities in the community are "the way I pay my dues so that I can go home and enjoy my painting". These community activities all involve either involvement in the creation of buildings or the sponsoring of the arts. In many ways Dolores has a leisure life style which is a mixture of political and aesthetic values. She remembers vividly an experience she had as a child shortly after moving to a small community. She walked downtown and asked where the library was. She was told that there was no library, which shocked her. Already she had found the resources of a library essential, and it had never previously occurred to her that anyone had to care about or work for a library if such an institution was going to exist. In recent years in Greensboro she has belonged to the Friends of the Public Library, acted as the president of this group, and more recently has been on the building committee for a new, very beautiful, and functional library building. She is also a member of the board of the University's art gallery. She states that serving on this board is a pure delight as the members are continually being exposed to and instructed about the art in the museum. During the last five years Dolores has chaired the building committee for the YWCA. It, also, is a remarkably handsome building and it, like the library, has substantially helped the appearance of downtown Greensboro. This is a real concern for her, and she has expressed it in yet another way. When a complex of townhouses was constructed across from a park near the center of the city, she and her husband sold their home and large lot and moved into one of these townhouses. Contact with nature, which she loves, comes now from the park across the street and from visits to the oceanside beach house which she designed. This interest in nature also caused her to serve on the North Carolina Governor's Beautification Council, which is concerned with parks, city development, and good architecture.

Dorothy, sixty-one, has had extensive leisure only during the last fifteen years. Previous to this time she was employed full time in several different kinds of vocations, both social service and medically oriented. She has, however, always had a yearning to express herself by doing things with her hands. She claims not to be an artist, but she has studied many different craft techniques and then combined her enjoyment of these processes with her love for children. She has tried to adapt each craft skill - copper tooling, decoupage, copper enameling - to the pre-school children with whom she does volunteer work. Four-year old children at her church and four- and five-year olds in a church sponsored inner-city kindergarten know of her love and patience in creative projects and at the nature table. Her attempt is always to see a skill in light of the children's abilities and to see nature through their eyes. Natural beauty is a major source of inspiration for Dorothy. It is an interest that she shares with her husband; consequently, they have found unusual enjoyment in building a cabin in the North Carolina mountains. Dorothy seems to have established a pattern of living which is always geared to the beauty around her and which causes her to encourage this appreciation of beauty in others.

Donna, forty-one, has been an elementary school teacher in Europe and the United States for several years. Her leisure has been oriented towards reading,

travel, and, of late, dramatics. Several years ago she went to a play rehearsal to meet her husband. "I felt this great magic. They were 'alive'. They were having fun." Since that time every possible moment has gone into the theater. She started out with three lines in J. B., went on to Oklahoma and then shared a lead with her husband in Oliver. Last summer Donna, her husband, and their children acted in an outdoor drama about Moravian missionaries in Ohio. It is "the magic of being alive" that pulls Donna to this activity. "You use all of you. You have to be all there. You have to pick up cues. It is hard work but it is also exhilerating." As the summer came to an end, Donna felt it was a shame to have to leave this aliveness and go back to teaching. She claims to have counted the hours of the day, as did the children, when she returned to teaching. Then one day as she was working with a small boy she "shut everything else out of /her/ mind." She was onstage and she looked at him with total concentration. Suddenly the child responsed in a new way. Through this experience she learned the secret of using the joy of concentration and of the theater in her teachings. Now the movement between work and leisure is less difficult for Donna. She attempts to follow the dancer Martha Graham's advice "to keep the channel open" and to live in "the eternal now". Donna seems to have found the way not only to concentrate and thus gain better self-realization, but also to sweep others into her vitality. She did it to every one at this conference. She commented that while at one time her children sensed her concentration on some project and felt excluded, now they could be incorporated into it. Although the creative aliveness has penetrated all aspects of her life, Donna says that she is still dependent upon the structure of the theater for discipline. "Theater is so structured. There is what you say and there is the man to tell you how to do it, and you have to be at rehearsals." Right now she says she lacks the drive or self-discipline she thinks painting, for one, requires. It is her hope to acquire more self-discipline because she believes it is essential for growth.

Denise, thirty-two, expresses her aesthetic values in both her leisure and in her profession. She is a poetess and she teaches literature and poetry part time at the University. She says, however, that "I created two children and this makes it difficult to have the spontaneity of keeping channels open." It is also difficult because "you very rarely have time or energy to become what you have to become in order to write poetry." It takes Denise at least two solid hours to get into writing, and this time is difficult for her to find. Having an office at the University and child care for her children does give her some space and quiet time. We got the feeling that to Denise these were the real assets of employment. When asked by one of the other conference participants if and how she compensated for her lack of time and energy for poetry writing, Denise said that she did a number of different things - drying straw flowers, sewing, interior decorating, making new curtains, antiquing and refinishing old furniture. She spoke of the need to be flexible enough to wait for a better period of time, to postpone without giving in to frustration, and to come to terms with having to lower one's standards. Denise feels, however, that she is now doing the kind of things she wants to do. Her mother was a professional painter and Denise watched and learned from her about managing family responsibilities, work, and leisure. She also learned from her parents that part of one's leisure time was owed to the community. Denise started this early in life and she has continued to be involved in social service and civil rights activities. Her poetry attempts to speak from her own experience but also for others of the Negro race. In this way she combines her aesthetic interests with her concern for better human relations. This summer she has used her leisure to teach young girls in a YWCA camp

about the joys and skills of creative writing, again attempting to tie both values into one experience.

Doreen, forty-seven, has training as a professional artist and as a dancer, but after her marriage and the arrival of her family she altered her life style to that of social service. She stopped dancing altogether and became actively involved with church work and schools. A serious illness brought this phase to a close. She became "more selfish about giving myself to others" and returned to painting. At first this was done almost frantically - she says that tempering her drive to paint this way is still a problem. She worked for a year in a small shop featuring baskets but stopped in order to slow down her pace of life. Although she still paints and participates in musical programs with her husband, who teaches music at the University, she believes that right now she is in a recuperative period of her life. She is preparing for some new creative period, but at this point she does not know what that will be. This does not disturb her. She is clarifying her aesthetic values and is convinced that this is as much a part of her life style as her more productive and active periods.

Debbie, twenty-seven, also believes herself to be in a passive period. "I think I am at one of those stages where I am lying still for a little while." Debbie's training is in interior design. She also paints and has a growing art collection. Her most recent employment was in city planning, where the whole orientation was to improve the environment. Debbie speaks of alternating periods of employed work with leisure. She is presently in the latter period because she has a toddler and she chooses to be free to fulfill mothering responsibilities, as well as to maintain a quieter and more gentle pace of living. She is very skilled in a number of crafts and has taught ceramics at the local arts and crafts center. "I like making a piece and looking at it, but it does not carry me." Neither does gourmet cooking "carry her" although she enjoys the classes she has taken and the gourmet club to which she belongs. She finds that seeing things through the eyes of her three-year old daughter brings a new satisfaction during this time. In addition she finds a certain "sense of accomplishment out of washing my kitchen floor, making it really shine." Her style of life will probably continue to move back and forth along the spectrum of work and leisure. Unlike some women who find the leisure periods too slack and not sustaining enough, Debbie sees them as a necessary part of the ebb and flow of creativity. What she is building now is unclear to her, but she is convinced that she is in preparation.

Doris, thirty-four, shares with Debbie the desire to use her efforts to create a climate which allows for spurts or periods of creativity, whether they are her husband's, her children's, or her own. She speaks of keeping "our life as free from the frantic as I can." Doris's life style revolves around music. She is an accomplished piano accompanist, takes piano lessons, and teaches ten private pupils in her home. She has participated in an informal choral group, belongs to a recorder group, and assists her husband in his vocal recitals with her piano skills. She has been "surrounded by music since /she/ was wee." This, plus an interest in sports, has been the major interest in her leisure life. Music education was her profession before the arrival of her children. Doris said of herself, "I never considered myself a serious performer. I am either not that good or unwilling to work that hard. I hate to rule out either one." She does, however, commit her leisure to the performance and appreciation of music and feels that this has brought her much growth as a person.

Diana, fifty-three, attended the January workshop series as a model for clients who were exploring the idea of an aesthetic leisure life style. Very soon after this she wrote us a note saying that the whole concept of having a leisure life style made much sense to her. It gave her a name to call what she had always done. It functioned for her family as well, because they saw that the apparently random experiences Diana was involved in did, in fact, fit together, adding up to a total and coherent picture. Diana had the option as a young woman to become either a scholar or a painter. Scholarships and opportunities for either were available to her. She chose painting. After extensive training she started doing portraits and was selling other paintings as well. She then chose marriage and a family. This did not mix with her painting. "I can't paint unless I can stay up all night and then paint all the next day, and then I have to sleep." The children and her husband found that difficult to adjust to, so Diana has stopped painting. She has, however, found various ways to express her creative drive. "I compensate by not putting carrots next to beets on the plate." She also sews and makes all kinds of unusual creations for costumes for plays, for home decorating, and for fun. She reads extensively. Earlier she used to read around the library, now she skims extensively but selectively. She collects and saves fabrics and pictures for future projects. She has endless projects in progress. Diana is a perfectionist, which means that she can wait a long time to find just the necessary bit of trim for a dress or a decoration. Diana moved eighteen times before she was married. She said that eventually her mother threw away everything which ever mattered to her. This is part of the reason she throws nothing away. She also thinks this is why she started doing exquisite egg decorating. Memories of miniature Swiss toys which she had as a child have inspired her to try to recapture their perfection in eggs. At one point she sold her eggs to gift shops, but she soon found that she simply had no interest in mass producing these lovely objects. She now teaches her friends or any interested person how to decorate their own eggs. This is a labor of love, as is most of the creative activity which Diana now pursues. She spoke of the time in her life when two ideas came into conflict with her aesthetic desires. The first was that other persons are as real and important as she is, and thus she hesitates to promote her interests at their expense. The second was that she came to realize that life offers a limited number of meaningful personal relationships, that these are terribly important to her, and that they take a great amount of energy to maintain. For these reasons Diana expresses her aesthetic values primarily in the way she relates to other people. Just being with her is an experience in awareness of the intensity and beauty of life. She does not capture this on canvas any longer, but she does capture it in the style of her living.

A quote from Diana will introduce an exploration of the characteristics of this group as a whole, as opposed to their individual patterns. She asked one of the younger women the following question and then added a comment.

> Do you feel as if you are walking along, /with/ a sort of precipice on both sides and in danger of being (oh! I'm going to mix metaphors terribly) of being submerged, of going under on either side. On maintaining yourself as an individual, this is the way I used to feel when I was your age - I was just sinking, losing my identity. On the other side I

> was in danger of maintaining my value beyond its value to me. You walk a tightrope, balancing always, deciding all of the time.

In expressing this dilemma, acknowledged by all of the women, another woman said, "It occurs to me that there is a point at which, having defended and fought for your identity, you have to defend the quality of your identity and it /had/ better be jolly worthwhile - a fabulous individualist. You ought to be somewhat exemplary and not just have a personality quirk."

All of these women seemed caught up in these questions of self-expression as opposed to the need of relating to others. They were constantly weighing whether the time, energy, and talent necessary to be themselves was not too selfish and whether, if they chose to be "selfish", the end projects were worth the cost to themselves and others.

All of these women have high standards of what is aesthetically worthwhile. Unlike the intellectual group, which needed external standards to measure their growth, these women have clear and individualistic standards of creativity. For some their personal standards match those expected of a professional artist or musician. Usually the effort of maintaining these high standards all the time proves difficult. The women may express their aesthetic values by undertaking leisure activities for the benefit of others or by balancing in a harmonious style of life their response to others and their own love of beauty and form.

A characteristic of all these women which makes this kind of harmony and balance easier for them than for others is the power of concentration and total involvement in the present moment. The past, the future, and all kinds of problems can be blocked out and "the value and experience of the moment is plenty good enough." They readily recognize that living in the moment or being open to spontaneity has some serious practical handicaps. Most of them say that following through with or finishing a project is very difficult for them if they cannot

sustain the mood which initiated the creativity. Most of them also recognize that the development of any artistic skill - writing, painting, crafts, playing the piano, acting, etc. - is dependent upon sustained and disciplined practice. There seems no resentment against such discipline if it is self-imposed, but most of the participants have not found the way to maintain the artistic discipline they desire and still meet other interpersonal commitments. They all struggle to do this, and for most of them the struggle itself is exciting and challenging, but none would claim to have solved the problem once and for all.

This was a gregarious group of women. Although total concentration, withdrawal, and spontaneity of feeling are important to them, so is the chance to talk and relate to each other. During breaks the other groups of women had found solitude and rest in walking around the conference site, which was quite beautiful. This group simply chatted together in warm companionship. We spoke to them about their clear enjoyment of each other's company and about the exceptionally relaxed nature of their personal interchanges. They all commented that they had quickly realized they could trust each other, and that each would let the others be without trying to mold them or argue with them.

They expressed a strong dislike for any forms of interpersonal conflict. Most said that they either physically or emotionally withdraw from conflict. Several expressed a willingness to debate and discuss on a one-to-one basis as long as there is a friendly attitude or noncompetitiveness. Larger groups which develop a group "aura" or stress the need for group consensus (which implied a lot of group conflict) disturb them and they try to avoid such groups. As a rule they prefer to avoid competition. They do not fear making a bad showing but desire to meet their own standards rather than those of others. Most of them expressed the feeling that, although they have a strong desire to keep learning and growing, further formal education is too stifling. Perhaps the circumstances

would merit the loss of freedom and the joy of setting and meeting personal standards, but it was recognized that a very real loss would be involved. There is also a fear that meeting other people's standards means compromising their own values. Possibly many of them have chosen employment outside their field of training and aesthetic interest so that such competition and compromise would not exist.

The other side of this avoidance of conflict and competition is a strong pleasure principle. As one of them said, "I am always carrying on about pleasure - choosing a good thing over a bad thing." If you cannot do exactly what you want to do, at least find something that you can enjoy and then just let yourself go. Other persons do not seem to understand this drive, several of the women said, but it was clearly the basis of the richness of their approach to life. For some this is found in nature, while to others it seems to be such chance experiences as noticing a texture, a composition, or an order among visual objects. For all of them it is found in their own and in other people's creative works. Diana, speaking of the pleasure and the near mystery of encountering beauty, said, "It is always there waiting for me in the gallery in Raleigh. I could not get away from it; the happiness of total coming in and going out of it. When I talk to people about this, I know they don't know what I am talking about. Some people don't feel anything in a museum."

Another facet of finding pleasure in the moment or in experiences seems to be the ability to find order and balance in an art work. This quality, which is important to these women yet difficult to sustain in their own lives, can be enjoyed in a symphony, a painting, or in a building. When it is found there, it at least partially makes up for the lack of order in one's own life. Darlene expressed this by saying she could "disregard the disorder of life itself and find it in the order of a painting," at least temporarily.

It must be noted that one form of creativity which these women talked about considerably was the birth and raising of children. Their children were creations, as one of them said - and the others heartily agreed with laughter. Their children's births were among the few projects they had actually completed on schedule instead of putting them aside for a better day. These women did not see their children as continuing projects to be molded or ordered. Mothering is enjoyable, but the creative process was completed at birth. Like the intellectual women, they appear to allow their children considerable space in which to move and grow. They strive to build a climate for their children's creative growth, but they seem very hesitant to direct it. This also is the case with their professional and volunteer work with children. They are climate builders and they will help with the learning of technique, but the final product will be the child's own.

Interestingly, when we asked them what forms of training, what kinds of models, or what resources they personally would like in order better to pursue their leisure, they all spoke of the desire for space - for a place where they could go to work, to gestate, and to create. Most of them longed for a room close by but away from the telephone. They would like people like themselves available to create an environment of creativity, yet each wanted a private space to use at her convenience. They also needed ample space to keep various projects in different stages of development. Lacking this, they either found corners or niches, or have persuaded their families to live in the presence of creative confusion.

The women at this conference did not feel any cultural barrier to their value orientation. Most of them had found many domestic ways of incorporating their aesthetic drives. From building their homes to decorating and redecorating, to sewing and cooking, gardening and oven cleaning, they used their standards of beauty for the benefit of others. For this they felt well praised by those

around them. It is only when the desire to create becomes directed to "selfish" or personal ends that tension is felt. Most of the women acknowledged that, even then, it was primarily a personal choice and not one imposed on them by others. This may be another reason why as a group and individually they seemed very much at home in the world. They give beauty to the world in various ways and they feel appreciated for this.

Chapter Six

ANALYSIS AND SUMMARY

The problem of the meaningful use of leisure by women is the subject of this exploratory study. We do not claim anything more than a beginning statement of a hypothesis at this time. Clearly our sample of forty women is too limited to prove any points. What we have done is to raise the issue: If a woman has a well-defined value orientation, will she find more meaningful and growth-producing ways to utilize her time, interests, and skills? We feel that the patterns of activity we have described demonstrate the validity of this concept for many women.

We feel, too, that when these women were grouped according to value orientation they were able both to see their individual behavior patterns more clearly and also to perceive certain qualities as characteristic of the group. This awareness of group characteristics was even stronger for the staff, who were able to compare all four conferences. We have not yet obtained group reactions to our descriptions, but those individual participants who have read the foregoing material have found it accurate. It is our hope that other investigators will test these hypotheses and descriptions further, and we also plan further research.

The objective determination of a woman's value orientation remains a problem for us. We have found no test or counseling tool which is really helpful in this process. The women in the January series had been involved in long-term group counseling which included interest preference, intelligence tests, and value scales, which had been analyzed for each client. They were given the four sheets defining the general scope of each life style (see Appendix) and then, on the basis of all this information and their self-knowledge, they were asked to place themselves in the leisure life style groupings. For many this choice posed a problem, as they saw themselves functioning in several life styles, but all forty women were able to decide which area they felt was strongest. When the four

January sessions were over most of the women believed they had made the appropriate choice, except possibly in the area of social service. Because volunteer work is still such a cultural expectation, several women who might have been better placed in either the political or the intellectual value orientations had chosen the social service group.

As has been noted, the participants in the four research conferences were "pegged"; that is, assigned to a value orientation by the Center staff on the basis of our knowledge of these women's involvements and our still rather vague descriptions of the leisure life styles. These descriptions represented a combination of our experiences with the January series and Goldman's categories. Each woman was asked to verify this designation, and in most cases the participants agreed, yet their knowledge of the options was limited.

It was our hope that the Allport-Vernon-Lindzey Study of Values would serve as a counseling tool for this purpose. However, we can see very little direct correlation between the value profiles and our placement of the women or their placement of themselves as individuals. We did notice, however, that when a whole group's individualized scores were averaged and charted, the characteristics we observed in the leisure life style groupings seemed to be verified in the comparison chart. Whether this is an appropriate use of this scale is certainly open to question, but we have included this comparison chart in the Appendix.

Several other questions have been raised by conference participants and others which may have a bearing on helping women perceive their value orientations. First, most women participate in activities which seem to fall into all four value orientations. This, it seems to us, is the result of cultural expectations for women which emphasize well-roundedness and generalness of interest and skill as opposed to specialization. Thus, it is difficult to isolate the dominant value orientation. Many of the participants in these conferences were convinced

that the value orientation chosen for them was correct and that, in fact, their lives demonstrated a clearly defined pattern built on it, even though they had not been conscious of the strength of the value. This may be, in part, a result of their being introduced to a new concept, but partly, too, it is because they usually function consciously in patterns laid down for them by others and have not taken the time to study their own preferences and interests over a span of time. The process of "telling one's story" in a congenial and understanding group will help bring the little-noticed pattern into consciousness.

Other women have raised the question of the existence of still other life style orientations. The two most often mentioned have been the recreational and religious. At this point it is our feeling that the first of these is an element involved in other life styles and not a separate entity. The religious orientation is very strong for some women in each of the life styles that we did study. We see this value orientation as a possible common factor in all of the life styles and one which may grow stronger with maturity and integration of self.

We are convinced that our conference procedure represents a valid way of helping individual women become more aware of their own value orientation and behavior patterns. Whether this process should follow other counseling and testing procedures, as was the case in the January series, or whether it is worthwhile without this previous self-examination is open to investigation. Perhaps the description and analysis of group characteristics and individual patterns in this study will enable women without previous counseling to choose a value orientation and then test it out in a group process. One thing is clear to us: It is essential that this process of sharing one's experiences and "telling one's story" be carried out in a group reassured in advance that they share many important values. Each participant's individual patterns and choices are unique, but we cannot overemphasize the importance of knowing that the group is

a sympathetic audience prepared to appreciate and discuss experiences. Each of the research conference groups, and the January series as well, commented on their ability to trust others in the group to understand what they were saying. Many of the participants expressed a "heady joy" because such a group was available to them. All acknowledged that this trust in each other and in the leader's judgment on value orientations was essential for their involvement.

As a further step in this investigation, we hope to arrange another conference involving some of the previous participants who have achieved new insight into individual and group value orientations. Will the process of self-description already experienced and reinforced permit the women to understand and appreciate the differences of others when they are included in a heterogeneous group representing all of the life styles? From our experience, the Center staff feel this is both possible and the basis for fruitful interaction. Certainly it could be of great help to women who function in organizations and agencies which draw participants from all of the value orientations into group projects. Many internal frictions might be overcome if the politically oriented woman, for example, can perceive the strong pragmatic needs of the social service oriented volunteer. The political woman need not alter her desire for change, but she could work more effectively with the service volunteer once she understood her interest in sustained growth rather than abstract principles. Similarly, both the political and service oriented women might come to appreciate the intellectual woman's pleasure in study and research rather than in the applied use of her knowledge. Perhaps, too, the three other groups could better understand the desire for immediacy and the avoidance of competition common to the aesthetically oriented woman if it was clear that this was essential to her creative contribution in the group. Such understanding calls for an appreciation of one's own position and also a willingness to appreciate the positions of women who hold a different

value orientation.

We are convinced that awareness of value orientation as the basis for leisure behavior patterns is necessary to sustained involvement in numerous activities and in personal growth. Knowledge of these values can bring increased understanding and integration into one's life. We look forward to more exploration of the significance of these concepts for alternative life styles available to women.

FOOTNOTES

1. Freda Goldman, "Man of Leisure," Liberal Education Reconsidered, p. 77
2. Ibid., p. 89
3. Freda Goldman, A Turning to Take Next, p. 26
4. Sam Keen, To a Dancing God, Chapter 4

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Keen, Sam To A Dancing God. Harper and Row; New York, 1970.

APPENDIX

Life Style Descriptions as Used from Goldman . . . . (4 pages)

Leisure Life Style Information Forms . . . . . (3 pages)

Resources Reported by Participants . . . . . (4 pages)

Group Means on Study of Values Scales . . . . . (1 page)

Leisure Life Styles:

"Gentleman-Scholar": The Contemplative Life Style. - In the past the gentleman-scholar, male or female, has spent tremendous "time and energy pursuing an idea, scholarship of a learned hobby". He became an "amateur expert" and then influenced others with his knowledge. Or, there have been contemplative people who have studied, thought almost exclusively for themselves - keeping detailed journals, writing private poetry, etc.

Do you like to read? Do you like to think through problems? Study various aspects of a question? Do research? Do you like to amass knowledge, "play with ideas?, discuss ideas and concepts with others? Does the reason "why" intrigue you? Do you like to share what you read with others? Do you like to hear about other people's reading, ideas and scholarship? Would you like to have the time and opportunity to really read a great deal about a particular subject? What subject?

Have you enjoyed study groups? Classes? Seminars? Book reviews? Special interest groups - like the Audabon Society or the Great Books Discussions? Have you done much writing - journals, poems, essays, articles, stories, letters, position papers? Do you like to "sell" an idea?

Some features of the Contemplative Life Style:

1. There is great flexibility in this life style. You can work alone, with others on a common interest, with others on separate interests and for others (teaching, writing, or speaking for them.)
2. Lay critics, "amateur experts", are needed to check upon the professional expert who has a variety of interests in mind in his work. For instance, significant knowledge of scientific projects - such as the creation of life in test tubes needs to be known about and discussed seriously by those not engaged in doing it - to raise questions about its use, etc. Similarly, knowledge of world affairs is essential to influence public policy instead of just believing the experts, etc.
3. Many personal rewards of acquiring new knowledge, growing, thinking and taking time to "be" are intrinsic to this kind of pursuit.

Leisure Life Styles

Political Life Style - the style of the Founding Fathers of this country. They found their life's meaning in shaping our society through politics. By this we mean activity related to governing the state, with influencing and affecting political affairs of the locality and the nation.

Do you like to be involved in setting the goals and policies of a group? Do you like to "activitate" the group - get it moving? Do you like to get the job done? Do you like to use power (persuasion or your prestige) to bring about a change? Do you like to assist other people in getting into positions of power in order to get the job done? Do you feel very strongly about certain causes (strongly enough to do all kinds of odd jobs to get the cause won?) Do you like to study issues and see all sides of the problem? Do you like to influence other people about an issue? Do you like to inform other people about issues and policies? Do you like to circulate petitions, write Letters to the Editor, go to campaign meetings?

Have you actively belonged to(or would you like to): a political party, a political study group, a lobby group, League of Women's Voters, Urban League, government commissions or committees, student legislature (in school), peace group, PTA, ecology groups, civil rights or women's rights group, censorship, lequor by the drink group? Have you enjoyed working in committees where "strategies" or plans of actions are made in order to achieve certain ends. Have you served as an elected officer - in local groups, area groups, state organizations - national organizations.

Some Features of the Political Life Style are:

1. People with many interests (generalists) are important - because there are many problems to be dealt with but also there are many different ways anyone problem issue or cause can be furthered. Wide knowledge and interests are a real asset.
2. There is lots of doing. Activity is the name of the game.
3. Influencing and affecting other people is very much a part of the political life style.
4. Study of knowledge of all sides of an issue is also part of the political life style.
5. Committment is essential but it is also very possible. Personal rewards are directly related to the degree of committment and hard work. The reward may well be the chance to change things to get things done. This brings recognition.
6. Failure, as well as success, is very much involved in the political life style. But failures are an essential part of learning how to succeed in politics.
7. A great deal of contact with other people - even if done at home by telephone!

Leisure Life Styles:

Voluntary Service - this comes in the past from the Lady Bountiful role. "When the lady of the manor brought beef tea to the ailing villager or sat with a dying tenant, when she raised money to build a chapel or formed a troupe of girl guides (all was "serving" in the way the leisured woman of her day practiced this style of life. It was a way to which she was committed by custom and by social need. The people she served needed her help and she gave them her service directly. She was in personal touch with the people she helped and she knew that her kind of service no one else could give or was expected to give."

Do you like to be directly involved in helping persons in need? What kinds of needs do you want to assist with?

Do you like to discover needs of people, of organizations or of the community which are not being met, and to set up a program or fit into a program designed to serve these needs?

Do you like to feel and to be responsible for carrying through on a certain service for a special group of people? What service do you feel qualified and interested in helping to provide and for what group of people?

When you are doing "a good deal for others," what kind of things upset or keep you from doing it? Do you feel good when you have "outfoxed" yourself or others and succeed in "doing the good deed" in spite of the obstacles?

Do you like to try new jobs - ones no one has tried before, and get them to really succeed? Do you like to hunt around and dig up problems and try to figure out the solutions? Do you like to do this alone or with other people?

Some Features of the Voluntary Service Life Style:

1. It gives a chance for a woman who cares deeply about a special kind of problem to really work in solving that problem. This may or may not be in an existing "volunteer agency" or group. It may mean working alone or starting a special group to work with you.
2. Your own talents are the judge of what you do. You don't do something you can't do or don't like to do just to get it done. You do what you can do and want to do. That's the "place" for you to work.
3. You have a sense of freedom and self direction. If you can not work on the special concern you have in one group or place, you are free to leave that and work in another way (your own way) in giving the service you want to the group that you are concerned about. Your work as an "equal" to professionals even if you do different parts of a job, they are not less important.

Leisure Life Styles:

"Patron" of the Arts - Historically the patrons of the various art have been very wealthy individuals who have worked individually or separately in raising money for museums, symphonies, parks, cultural programs, etc. They have also found other than financial means to encourage artists to pursue their work. A refinement of "taste", an aesthetic standard have been essential to the patron as well as to the artists.

Do you believe that good music, great painting, great drama, or great sculpture or dance are important to our culture? Our civilization? Do you think it is important for many people to learn to be creative as well as to appreciate other people's creative projects. Does beauty in buildings, in parks, in streets, in design move you and intrigue? Are you concerned about the "shape" of the cities of the future? Do you care that an artist gets his sculpture shown or his paintings being in an exhibit? Do you like to debate and discuss aesthetic standards? Do you like to go to plays, go to films, listen to music, visit museums? Does the concern for better art appreciation in the schools interest you? Do you want all kinds of people to have "lessons" available to them in different art forms? Do you like to work with designs yourself? What art forms do you enjoy doing most? Do you like to collect art works? Catalogue art works? Display art works?

Some features of the "Patrons" of the Arts Life Style:

1. Since for most of us, giving large sums of money from our own family bank is not a realistic goal, this life style probably will involve working with other individuals and with groups who have time to give or money.
2. Raising of money, lobbying for support or money can be an important aspect of this life style, but it would not have to be.
3. Real study, alone, with others of the same persuasion, with artists and art experts is essential in developing good aesthetic appreciation for yourself and one which you can share with others.
4. Often you will be speaking in behalf of others - the artists, in trying to make the art works available to the public. You will need to find ways to help interpret art to the average person.
5. The economics of art and the politics of art will be important. For instance, how would you go about getting funding for a "good" architect to design low income public housing. Who would you have to persuade that this was important? How would you persuade them, etc.?
6. The future of the arts is always dependent upon people, other than the artists, to "sell" the necessity for their work and to pave the way for them. This takes deep concern, time and energy and money if you can get it.

Leisure Life Style Sheet 1 - Family Background, Educational Background and Employment

1. Name _____ Age _____

2. Family Background

a. Married_____ Single_____ b. Children _____ _____
ages and
Divorced or separated _____ sex _____ _____

Widowed _____ _____ _____

Years married _____

c. Your parents: Father's occupation and interests _____

Mother's occupation and interests _____

Brothers and sisters who share your life style _____

d. Your husband: His occupation _____

His major interests outside of work.

His attitude towards your leisure life style:

3. Educational background: (Please give dates of time in study, names of institutions, names of programs or major field of study and your degrees.) Please put an X next to those programs which you find particularly helpful or relevant to your leisure life style.

_____

_____

_____

_____

4. Employment Background: (Please give dates and places of employment plus a brief description of your employed positions.) Put an X after those which you believe are closely related to or helpful to your leisure life style:

_____

_____

_____

_____

Leisure Life Style Sheet 2 - Models and Influences

Name _____

1. Who are the persons who most influenced your leisure life style? Please list them and describe your relationship to them in the past and now.

2. How did they influence you? Directly, indirectly, purposefully, unconsciously, positively, etc. Please describe their influence.

3. Who are your present "models"? How do they influence you, support you, instruct you?

4. Are you influenced by persons you have never met but whom you have read about or heard about? What kind of person? and How were you informed about these persons?

5. What kinds of "models" or helpers do you wish you had now?

Leisure Life Style Sheet 3 - Leisure resources and influences:

1. Name _____

2. What are the main organizations which you belong to as a part of your leisure life style (present and past)?

3. What are your favorite resources for your life style involvement or growth: (e.g., libraries, shops, classes, newspapers, newsletters, museums, T. V., records, lecture series, university or college classes, etc.)

4. What publications do you subscribe to or regularly read as part of your leisure life style?

5. What kinds of formal training have you received for any parts of the activities which make up your leisure life style? Where was this training held? What did it cost and how long did it take? Were you satisfied with it or not? What kind of training would you like?

Resources for the Intellectual Leisure Life Style

Organizations

American Historical Association
Common Cause
Church school classes and dialogue groups
Friends of Music, music associations
Faculty Wives discussion group
Drama group and Writers group
Students for a Democratic Society
Professional teachers associations
Church women's association
PTA, Garden Club
Alumnae clubs
YWCA-discussion groups and speakers series
Classes at museums and Study groups
Friends of the Library
Clubs which use book reviewers
Historical book clubs
Museum guilds, local and state
League of Women Voters
Great Decisions and Great Books
Dinner discussion groups

Magazines and Journals

Christian Science Monitor
Atlantic Monthly
American Historical Association Journal
New Yorker, Saturday Review
Audubon
Sunday New York Times
Wall Street Journal
Local newspapers
Between the Lines
McLeans
Village Voice
Writers' Digest
Newsweek, Time
National Observer, Harper's
The Writer
Reader's Digest
Gourmet
Center Magazine (Center for the Study of Democratic Institutions)
National Geographic
New Republic
Psychology Today
VISTA
US News and World Report
Forbes

Other Kinds of Help and Resources

Libraries
Book and art shops
Museums and galleries
Educational television
Lecture series
Classes at universities, colleges, museums
Records and tapes
Typewriter
Books, private library
Yoga
Paintings
Private place to write
Travel
Free lectures
People-to share and discuss with
Late television movies
Slides
Films
Hi-fi stations
Opera and symphony
Church
Nature

Ideas of Things To Do

Take notes on growing child
Encourage your children's learning and receive stimulation from them
Do detailed private research
Attend symposium
Read books about practical everyday things which you must do
Write letters
Keep a journal or diary
Family genealogy
Clip articles and send them to people
Write for newspapers, reviews, articles
Read aloud to a friend
Summer institutes, conferences, and special courses
Write poetry
Take time for serious conversation
Put "ideas" for the family on bulletin board or refrigerator
Live in foreign country
Do research for organizations, as a volunteer

Resources for the Political Leisure Life Style

Organizations

League of Women Voters
Political parties, at all levels
Junior Woman's Club
Junior Service League
Boards of Red Cross, Community agencies
Churches, Friends Meetings, Temples
American Freedom Association
Health Planning Council
Church Women United, Hadassah, YWCA
World Federalist
Junior Great Books, Study groups
United Nations Association
Family Life Council, Council on Aging
PTA, Garden clubs
Democratic, Republican Women
Precinct committees
American Friends Service Committee
Another Mother for Peace
Common Cause, ADA
North Carolinians to End the War
American Civil Liberties Union
National Council of Jewish Women
United Community Services, boards, planning units
Alumnae Associations, AAUW
North Carolinians Against the Death Penalty
Arts and Crafts Council
Fellowship of Reconciliation
Fair Housing Association, NAACP, Core
Students for Democratic Society

Magazines and Periodicals

Time, Newsweek, New Republic
Newsletters from organizations
Newspapers, Government publications
Esquire, Gourmet
Publications from national organizations
Center Magazine
The Columbia Forum
New South
Congressional Reports
Look, Life
Alumni bulletins
Harpers
Sunday New York Times
The Catholic Worker
Friends' Journal
"Movement" publications

Magazines cont.

Liberation
Friends Comm. on Legislation Newsletter
Committee reports
I. F. Stone

Other Resources

Files
TV - educational and news
Traveling
Cocktail parties, Social gatherings
Workshops and training programs
Committee meetings, Task forces, Seminars
Lectures, plays
Telephone, mail
Film prints and slides
Acquaintances, husbands
Books on social problems
Programs offered by organizations
Lists of names
Quotations, speeches
Dinner and luncheon meetings
Typewriter, tape recorder
Political rallies, Pollworkers
Study groups and classes
Zerox machine
College age children
Witnesses, vigils, and demonstrations

Ideas of Things To Do

Write letters to editor, congressmen
Campaign activities
Attend conventions, conferences, etc.
Learn all kinds of leadership skills
Set up projects and programs
Do public speaking
Give money
Learn to "plant" ideas and develop other personal leadership abilities
Arrange for exchange of ideas
Entertain to bring people together
Learn from other people, apprentice yourself to a capable leader
Petition, demonstrate
Remain curious as to how things function
Build on your own accomplishments
Find and associate with people who share your interests and concerns

Resources for the Social Service Leisure Life Style

Organizations

Council of Jewish Women
YWCA
Hospital Auxiliary
Medical Auxiliary
Great Books Guild
Peace Corps
Economic Opportunity Council
Day Care Council
Drug Action Council
Mental Health Association
Local and state Health Advisory committees
Bird Club and nature groups
Headstart
Church
Public Health Association
Community Fellowship
Council on Aging
United Arts Council
Volunteer Bureau
Mobile Meals
Church Women United
Steering committees and boards
Girl Scouts
PTA
Women's Society in church
Friends World Committee
Garden Clubs
Collecting for drives
Junior League

Magazines and Periodicals

Newspapers, Newsletters
New Republic
Saturday Review
Village Voice
Psychology Today
Time, Look
New Yorker
New York Times
YWCA Magazine
Audubon
Natural History
Natural Wildlife
Chat
Ebony
Reader's Digest
US Bulletin on Aging
Churchman
United Community Services Newsletter

Other Resources

Classes
Lecture series
Libraries
Museums
Records
Group interaction
Seminars
Leadership training sessions
People
Bridge
Telephone

Ideas of Things To Do

Girl Scout or youth group leader
Volunteer office work
Chaperone work camp, teenage activities
Help in clothing drive
Visit children in hospitals and homes
Nursing family or friends
Belong to religious action or service clubs
Hospital aides
Maintain food cabinet, clothing supply, or furniture supply for needy
Use bilingual skills to help people
Provide transportation for Red Cross, etc
Meals on Wheels
"Spiritual life secretary" of church women
Listen to people
Substitute teach, babysit
Altar Guild
Love people and show them that you do
Tutor in schools
Arrange for medical and dental care for children in need
Do community planning
Christmas projects
Visit state hospitals
Arrange for training professionals in the helping fields
Work at half-way houses
Help train other volunteers
Study government programs
Take dinner to new people in the neighborhood
Set up or work in Crisis Control
Assist in nursery school and kindergarten
Teach Sunday school
Speak out against prejudice

Resources for the Aesthetic Leisure Life Style

Organizations

Art Appreciation Club
Arts and Crafts Association
Gourmet Club
Faculty Wives Literary Discussion
Music Teachers Association
Church Literary Group
Girl Scouts (as leader)
Friends of the Library
Woman's Club, Junior Woman's Club
Museum membership
YWCA, Church School teacher
Civic Music Association
Symphony series, Choral Club
Broadway Theatre League
Children's theatre, Little Theatre
North Carolina Art Society
Fine Arts Festival Board, Arts Council
Gallery of Contemporary Arts
United Day Care - board and volunteer
Governor's Beautification Committee
United Community Services Planning Council
Investment Club, Study Club
Library - city and university

Magazines and Periodicals

Saturday Review
New Yorker
New York Times - Magazine and Book Review
Time
Local newspapers
House Beautiful, American Home
Business Week
Washington Post
Cross Currents
McCall's Knitting and Crafts
Popular Mechanics
Vogue
Vermont Life
Art sections of papers and magazines
Psychology Today
Harpers, Redbook
National Geographic
Horizon Magazine
Playboy
Model Railroad Magazine
Antique Magazine
Nature periodicals
Southern Living

Magazines cont.

Arizona and New Mexico
Better Homes and Gardens
Interiors

Other Resources

Art books
Art shops, print shops and book shops
Craftsmen's fair
Plays and musical performances
Fabric shops, gift shops
Sewing machines
Educational television
Furniture showrooms
Art exhibits, galleries and museums
Music stores
Stereo set and recordings
Films
Restored communities - Old Salem, Williamsburg
FM radio stations
Travel slides and movies, cameras
Accordian, piano, etc.
Clippings from magazines and newspapers
Antique shops and auctions
Travel
Potters' and other craftsmen's centers
Space to work on projects

Ideas of Things To Do

Adult education classes
Building a print collection
Church choirs and drama groups
Needlework
Intentionally learning to appreciate handcrafted materials
Watching TV to study acting techniques
Photography
Use role as Sunday School teacher, Girl Scout leader to teach aesthetic appreciation and skills
Take active interest in city planning, saving old buildings, parks
Docent programs at museums
Buy and restore an old house
Have play readings in your home
Make religious banners for church
Entertaining, gourmet cooking
Dried arrangements, gardening

Group (Average) Scores on the
Allport, Vernon, Lindzey Scale of Values
(See explanation in Chapter 6)

